

T I M E S 18.
O F T H E
B I B L E :

VEYLED IN
CUBITS, SHEKELS, TALENTS, FURLONGS,
CHAPTERS, VERSES, LETTERS,
O F T H E
S C R I P T U R E :
W I T H T H E
Days, Hours, Watches, Weeks, and Months
O F T H E
Jewish Year.



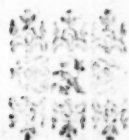
London, Printed, 1667.

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SECRET

Day, Hours, Weeks, and Months

Y. M. C. A.



London, Printed, 1861.

Noahs Ark was built in 120 years and there were 120 hours, before Adams day; and 120 dayes, before *Aarons*: as 120 cubits in the Veyle, before the Tabernacle; and in the Porch, before the Temple: as 120 shekels of Gold, for the Tabernacle; and 120 Trumpets, for the Temple: and *Ezra* came up in 120 dayes, with 120 men of Note: as the Christian Church, *Act. 1. 15.*

It was begun in the year of *Noah* 480; as the Temple, in 480, from *Ægypt*: and the great Sabbath of Unleavened Bread, began at 480, hours of their year: as the Spans of each Veyle; and Cubits, of both sides of the Veyles, 480: and the 48 boards of the Tabernacle, by 10 in height, 480 cubits, and 480 Halves: with 480 Zizes of Gold, in 120 shekels.

It began, in the year of the World 1536: As the hours of their year, to *Pentecost*: or verses of the Bible, to *Exodus*: or years, between their *Exodus*, from *Ægypt*, and the Death of Christ, or great *Pentecost* in *Acts 2.*

The Flood, at the year 1656: and 1656 hours, come up to the 70th day, in their year: or close of their *Pentecost*.

The Ark, being 30 cubits high, in 3 stories; the first, is reckoned of 10 cubits: as the height of the Tabernacle: and of *Solomons* Altar: and the Chamber over his Oracle: and the length of his Porch: and the breadth of his Molten Sea: as the hours, to the first Morning Watch (and Light, and Sun in some seasons:) and dayes, of their year, to Atonement, or to the Paschal Lambs, tryed and separate: as years, to their children, at the Temple; or under the Law.

The second story, 20 cubits: as the length of the Tabernacle: or the door of its Court, and its Utmost Veyle (as the years of all that were numbe-

red there;) and the breadth of the Temple, was 20 cubits: as the length and breadth, of *Solomons* Altar; and Oracle: which was also 20 Cubits high: as the second story, of *Noahs* Ark.

Its third, was 30 Cubits High: as all the Tabernacle, 30 cubits long; and so its Outer Curtains; as the Temple, was 30 cubits high: and the Molten Sea, was 30 cubits about: as dayes of their Months, and years of their Priests (and Levites first numbered) and of Christ, about his Baptism.

The breadth of the Ark, was 50 cubits: as the breadth of the Tabernacle Court (and of *Ezekiels* Courts) as the length of the Porch and Temple, before the Oracle: as the Tacks of the Tabernacle Curtains were 50: and 50 dayes between the Passover, and *Pentecost*; as years, of their Levites Discharge, in a Court of 50 Cubits broad.

The length of the Ark, 300 cubits; as the length and height of the Tabernacle, or the square of its side, being 30 by 10, 300: as the Circuit of its Court, 100 long, and 50 broad, 300.

The Front of the first story, 50 by 10, 500: as the cubits of Hangings, for every side, of the Tabernacle Court, 100 long, by 5 in depth, 500: as every side, of the Gentiles Court, about the Temple, was 500 cubits: as the shekels of Myrrh, or Cassia, for the most Holy Oyntment, were 500: as the years of *Noah* to his Sons: or from *Abrahams* Birth, to their coming out of *Ægypt*: or thence, to the First Temple finished, with its Courts: or thence, to the second: or thence, to the third, or Birth of Christ: 500.

The Front of 2 Stories (in the Ark) 1000 cubits: as about 1000 years of the World, to *Enochs* Translation: or thence to *Abrahams* Birth: or thence

to the Temple Finished: and thence 1000 more to Christ: as 1000 Cubits, in the Floor of the Porch and House, before the Oracle: or 50 by 20, 1000.

The Front of its 3 stories, 1500 cubits: as about the years of the World, before that Ark began: or thence to the Temple: as from *Aegypt*, to the Birth of Christ, or his going into *Aegypt*, 1500 years: as 1500 cubits of Hangings, about the Tabernacle Court (300 by 5 in depth) or 1500 shekels of Spices, in the most holy Oyntment: pointing at Christ, and his Anointing.

The square of both Ends (or either side of each story) 3000 Cubits: as the square of both sides, of the Tabernacle Hangings, 3000 cubits: as the shekels of a Talent: or the Golden Candlestick 3000: as *Solomons* Parables, 3000: & the Baths of his Molten Sea 3000: as the years of the World, to his Temple Finished, 3000: or from *Enoch*, to the 3^d Temple, or the Birth of Christ 3000.

The square of each stories ends, and side, 4000 cubits: as the Cube of *Solomons* Altar; or Chamber above his Oracle: as of *Ezechiels* Waters, flowing from the Altar: as the Suburbs about the Levites Cities: or the Camp about the Tabernacle: which was 2000 cubits, on either side of the Ark: as the Sabbath Dayes Journey: or Cube of the Tabernacle, before the Oracle: or circuit of the greatest Court, about the Temple, was 2000 cubits: as the years, from the Creation, to *Abrahams* Birth, or thence to Christ.

Whose Birth, is thus fixed, about 4000 years, from the Creation: as 4000 cubits, in the Ark; and 4000 in *Solomons* Altar; and 4000, above his Oracle: and 4000, in *Ezechiels* Waters: and 4000, in the Levites Suburbs: and 4000 between the sides of the Camp, about the Ark.

As about 3000 years from *Enoch*:

as 3000 cubits, in both ends of *Noahs* Ark (and in either side of each story) and 3000 cubits, in both sides of the Hangings, for the Tabernacle Court: and 3000 shekels in a Talent: or in the Golden Candlestick: as 3000 Parables of *Solomon*; 3000 Baths in his Sea; 3000 years, to his Temple.

And 2000, from *Abrahams* Birth: as 2000 cubits, from the Camp to the Ark: 2000 on either side of the Levites Suburbs: 2000 in the Tabernacle, before the Oracle: 2000 in the Sabbath Dayes Journey: and 2000 in the Circuit of the greatest Court, about the Temple.

And 1500, from *Aegypt*, or the Tabernacle Reared: as 1500 cubits, in each end of *Noahs* Ark: & 1500 in each side, of the Tabernacle Hangings: as 1500 shekels, in the most Holy Oyntment, made with the Tabernacle: as 1500 hours, from the day of its Rearing up, to the Morning Sacrifice before the Pentecost.

And 1460, from *Aarons* death: as the day of his death, is hours, before the great Sacrifice of the Feast of Trumpets.

And 1260 years, from *Gideons* Ephod, and *Abimelech*: as Types of the Christian Apostacies, before the Revelation times, of 1260 days, or years: as 1260 hours, of *Hamans* Lots and Plots, from the Preparation for the Passover, to the Pentecost: and 1260 hours, of *Nehemiah*s New *Jerusalem*: and divers other 1260 hours, and dayes, and years, to some great change upon *Jerusalem*.

And 1200 years from *Jephtha*, with the Siege of *Troy*.

And 1100, from *Eli*, and the Ark taken by the *Philistins*: slaying its 2 Priests, as they had put out *Sampsons* 2 Eyes: for whom they gave 1100 shekels.

And 1000, from the first Temple finished, with a Floor of 1000 cubits.

And 500, from the second Temple: as the cubits, of each end, of each story, of *Noahs*

Noahs Ark : or of the Curtains, of each side, of the Tabernacle Court: or of each side, of the Court about the Temple: or the shekels of Myrrh, or of Cassia, in the most holy Oyntment.

And his Death, is thus fixed, with its great Pentecost, in *AHs 2*, at as many years, from Their *Exodus* or the Tabernacle Reared, as the Verses of the Bible to *Exodus*: or years of the World to *Noahs Ark*: or hours of their year (or of the Tabernacle reared on the first day of their year) to Pentecost; or the great Sacrifice before it.

And as many years, from their Doom of not entering into Rest, or dying in the Wilderness, as hours, of that Doomsday, to the close of the great Atonement; a mighty Type of the Death of Christ.

And from *Aarons* death, as many years, as hours, from the day of his death, to the day of the death of *Gadaliab* (the great *Jab*, Captain of the Remnant:) or the number of the Hebrew Alphabet: which is 1495. As years, from the Law, last written, to the Birth of Christ: or from the death of *Aaron* and *Moses* (the Law-giver) to the Death of Christ.

And from *Ezra*, with *Nehemiah*, so many years, as hours, from their great day, of finishing the City, to their great Feast of Tabernacles: just 490.

AND for Times after Christ. The 72 cubits of the Tabernacle Boards, or length of the Temple, may denote the years of their Temple-Worship and Policy, standing, till the *Roman Sack*, in 72 years, after the Birth of Christ.

And 1600 cubits in the Circuit, or the 4 sides, of the Most Holy Place, may note 1600 years between that Temple, and the Times shadowed by the Most

holy Place: a type of Time after Christ entering Heaven; & opening that most Holy Place: as after the seventh Trumper, the Temple is opened in Heaven; and the Ark of his Testament is seen: in *Apoc. 11. 19*.

So that, as the Most Holy Place, did represent the Times, after Christ entering Heaven (as in *Heb. 9. 8.*) So the Opening it, and shewing it, out of Heaven, after the seventh Trumper, may denote the glorious Times, of the Tabernacle of God with men: as fulfilling the great Feast of Tabernacles. Or Ingathering all the fruits of the earth: or All Nations unto God, & his Christ, as at the seventh Trumper. Or that, of the seventh Moneth, beginning with the Feast of Trumpets, and Atonement, with the Trumpets of Release, and Jubilees; before the great Feast of Tabernacles. As a shadow of the *New Jerusalem*, after the great Harvest and Vintage, in *Apoc. 14*.

Where it is also said, the Wine-press ran out with blood, from the City (Sacked, or Trodden in it) 1600 Furlongs: or Years: in harmony, to divers other reckonings, in the Scripture.

As 1600 cubits, in the Circuit of *Solomons* Altar, and of the Chamber above his Oracle: & in its 4 sides: which, up to the Temple height, is 12000: as the Floor in *Moses* Oracle, was 144 cubits: as the *New Jerusalem*, is 12000: and 144 cubits: as *Aarons* Breast-plate was 144 digits: and 144 hours of the Week, brought up the Sabbath Day. And the great Sabbaths Rest, of the seventh thousand years, may also be shadowed by the 7000 cubits, in the circuit of the stories of *Noahs Ark*: and divers other things here touched.

And that 1600 years, or 40 by 40, from the *Roman Sack* of the Last Temple, coming out between 1666 (which is 1600 years from the beginning of those

Wars) and 1675, which is 1600 years from the City sacked, or ploughed up with a Plough (so that a stone was hardly left upon a stone) are like to make great changes in the World, is hinted from many things of the Bible.

As being the Time of the great Sacrifice, and Worship of God, and Burning those Beasts, which were Emblems of Oppression, and our Beastly Lusts.

With Rest, to the seed of *Abraham* after 3600: or 10 great years, after his first wandering, 3600 dayes: as *Noahs* Ark was tossed 3600 hours, before it rested on *Ararat*: a signal number, found in the cubits of the Tabernacle, and Temples, with other things: as dayes of 10 years.

As 9 such years, from his seed oppressed in *Aegypt*: hinted in his Vision, and Sacrifice of the Bullock, Ram and Goat, of 3 years old apiece.

And 7 such years, and half, from *Dauids* 7 years and half, at *Hebron*: before he got *Jerusalem*, and fixed the Ark at *Zion*.

As 7 such years, and 5 moneths, from the Temple, built in so many years and months, or dayes.

And 7 such years, from it repaired by *Joash*: and the 7 years Famine, and Wandering of the Widow, Returning and enjoying all again: as *Israel* may come to do, after 7 years scattering: or as many years, as the dayes of 7 years.

And 2300 dayes, or years, from *Jo-*

shabs Reformation, (made in so many dayes) or Times following: cleared by *Daniels* number of 2300 dayes: as hours, from the day of the City Taken, to the great Feast of Tabernacles.

Coming also in 1600 hours, after the day, of the Temple burnt, by the *Romans*: Which is also cleared, by divers things of the Bible, coming in such a distance of years, as hours of the dayes, on which they came, in the Jewish year.

As of their Pentecost; and Doom-day: with the day of *Aarons* death, and *Gedaliahs*: and the great Atonement, following *Aarons* Death, in as many hours, as years, from the Death of Christ, to These Times.

And so the great Feast of Dedication: at that Time, of which God said, in *Haggai*, *From This very Day, I will Bless you.*

Which was also, before the great Feast of *Purim*, as many hours, as These Times are years, after *Antiochus*, and *Nicanor*, slain at *Purim*. 1260 years before the Christians got *Jerusalem*, and reigned in it much about 1100 years After Christ: as the Ark was recovered from the *Philistines*, about 1100 years Before Him.

So that, by many things of the Bible; These Times are like to bring a signal change on the World: and in special, upon the *Jews*, and *Jerusalem*: Which may yet, be more cleared in a larger Discourse.

In the Table of 666, pag. 9. col. 2. Read 1. 2. 3. make 6. or 6. and so before the sums, there following, Read Make, or In the next Parag. add סתר 666. Pag. 6. col. 2. Parag. 6. וְשִׁשְׁמֵת 666. *Lilium*, in Hebrew Letters ליל Night and Day. Pag. 14. col. 2. lin. 12. for *Esher*, read *Astar*, *Astar*, *Astara*.

IT was a great Question asked by *Job*, *seeing Times are not hidden from the Almighty; why do they that know Him, not also know his Days?* And although *Christ* told his Apostles, it was not for them to know the times and seasons which the Father put in his own power (so that the last Day and Hour was known to no Man, or Angel, or the Son, but Father only) yet he promised an Holy Spirit, which should also shew them things to come. And His spirit in the Prophets searched Times also: And God determined the Times and Bounds appointed, that men might seek the Lord. And his Spirit searcheth all things, yea the Depths of God: as 1 Cor. 2. 10. Act. 17. 26, 27. 1 Pet. 1. 11.

And as *Christ* increased in *Wisdom* here, so in him are hid all Treasures of *Wisdom* and *Knowledge*; being worthy to receive Power, and Riches, and *Wisdom*, as in the Revelation: Which God gave him, to give, & to shew unto his servants, (for his secret is with them that fear him, and his Covenant is to make them know it; And blessed is he that readeth, and they which hear the words of that Prophecy: For, the Time is at hand: And may be Revealed There; as veiled before, in many things of the Law and the Prophets (as *Joseph* found out days or years, in Grapes, or Kine, or Ears of corn, which the Poets also put for Years) which we may therefore search, and compare with the Revelation.

Where an Angel sweareth, Time shall be no longer, but when the seventh Angel shall begin to sound, the Mytery of God shall be finished, as he declared to the Prophets.

And the Angel stood, saying, Rise and measure the Temple of God, and the Altar, and them that worship therein:

which Angels measured before, to the Prophets: But now, it is made the measure of a Man, as the Number of a Man, or such as a Man may reach.

And besides his hint of Times also to be found in the Cubits, and Measures of the Temple and Altar; we are plainly told, in the 9th to the Hebrews, that the Holy Ghost did signifie the Times before *Christ*, by the first Tabernacle; and the Times after, by the most holy Place.

Which in *Moses's* time was a Square of 12 Cubits, that is 144 (as *Aarons* Breast-plate was 144 Digits) But in *Solomons* time it was 20 long and 20 broad, which by 30 (the Temples height) maketh just 12000; as the New *Jerusalem* is 12000 furlongs; and its walls 144 Cubits, as the Floor of *Moses* Oracle, and *Ezekiels* Altar, which was also 12 long and 12 broad, *Ezek.* 43. 16. & 41. 1. with *Exod.* 26.

And supposing 24 hours in every day from the first Creation; the first Sabbath day began at 144 hours, which the Jews part into so many little Clakins, that the first Sabbaths Lamb (if there had been Sacrifice) would have been attended with 144000 Clakins, or first-fruits of Time: as the Lamb on *Zion*, with 144000 Virgins, in the Revelation; as there were 144000 Martyrs in *Agypt*, and thereabout, a little before *Constantine*, as the best Authors of those times.

And as the Revelation Woman driven by the flood of the Dragons mouth, may lead us up to *Noahs* Ark, driven by the great flood; so the 1260 days or years may be found in the very Cubits of that Ark; with all the Times before and after also, perhaps, compared with the Cubits of the Temple: which *Solomons* *Wisdom* saith, he was to build, in resemblance of the most Holy Ta-

bernacl: which is opened also in the Revelation.

The great *Armagh*, puts the Temple finished, in the year of the World 3000, and 1005 before the years of Christ. And *Solomon* spake 1005 Canticles: But the Square of his Temple Floor, and Porch before his Oracle, was but just 1000 (that is 50 long, by 20 broad) the years to the birth of Christ: which the learned *Hornius*, fixeth just at 4000 years of the world, although the first of Christ now reckoned may be 4005.

And as the Square of both ends, and of either side of the first story, in *Noahs* Ark, is 4000 cubits, so are *Ezekiels* holy waters, measured by 4000 cubits, as the years of Christ from the first waters of Creation: and as *Ezekiels* waters flowed 4000 cubits from the Altar, so the very cubits of *Solomons* Altar were just 4000: for it was 20 long, and 20 broad, and 10 high, 4000. And so there were just 4000 cubits above his Oracle, which was a perfect Cube of 20 cubits: but the Temple being 30 cubits high, there must be 10 cubits height, and 20 broad and long, which are just 4000, (as his Altar cubits) over his most Holy Place.

And although there be some difference about the birth of *Abraham*, yet it is now agreed by *Capellus*, *Simson*, *Hornius*, and the great *Armagh*, to be much about 2000 years after the Creation, and 2000 before Christ; which is also fixed at 2000 by *Scaliger*, *Calvisius*, *Helvicus*, *Eminius*, and many others; though they differ in the years before the birth of *Abraham*.

Who, by this account, was as the Tabernacle, pitched in the midst of the Camp; at 2000 cubits distance on every side; as the *Levites* Cities Suburbs had 2000 cubits on every side, as Numb. 35. 5. with Josh. 3. 4. And the *Targum on Rush*, and others, fix their

Sabbath Days Journey, at 2000 cubits; as the Circuit of the great Court about the Temple was 2000 cubits, as the Tabernacle cubits before the most Holy Place 2000: if but 10 broad (as some make it) by 20 long, and 10 high, 2000.

And as *Abraham* is fixed at 2000 years after the first, and 2000 before the second *Adam*, so the Temple about 2000 years after *Enoch*, and 1000 before Christ, and 3000 after the Creation: As the third Temple, for the Birth of Christ was much about 3000 years after *Enochs* Translation.

And as there were 3000 shekels in a Talent, and 3000 Baths in *Solomons* Sea, so he spake 3000 Parables (or dark sayings of old, as in 78 Ps. of the years before him) as 1005 Songs, of the years after him. And the Square of both sides of the Curtains round about the Tabernacle Court were 3000 cubits, as the square of either side of each story in *Noahs* Ark; or of both its ends, was 3000 cubits. Being 300 long, and 10 high, 3000. and being 50 broad, and 30 high, both ends are 3000. as either end, 1500.

And as *Noahs* Ark was begun about 1500 years after the world, and 1500 before the Temple; so was *Moses* Ark at 1500 years before the birth of Christ. As the square of each side of the curtains round about the Tabernacle Court, was 1500 cubits: and the spices of the Holy Oymntment 1500 shekels. And to reckon years by shekels, God may teach us in the last of *Leviticus*, valuing a person of 5 years old at 5 shekels, and of 20 years at 20 shekels.

And as he told *Abraham* that his seed must serve 400 years (as the 400 cubits in the top of *Solomons* Altar, and bottom of his Oracle, and 400 Pomegranats before his Temple, that stood about 400 years) so *Abraham* payed 400 shekels for his Burying place, 400 years before his seed enjoyed it, in *Caleb*, who was also

400 years, before *David* at the same *Hebron*: with its double Cave of *Machpelah*.

The Holy Ointment, (as a Type of the most Holy: to be anointed, as *Dan* 9. and *Aër* 10. 38. with *Psalms* 45. 7.) was of 1500 shekels: and so parted, as the 1500 years to Christ: that is *Myrrh* 500, as 500 years to the first Temple finished with all its Courts: and 500 of *Cinnamon* and *Calamus*, to the second Temple: and 500 of *Cassia*, to the third, and Birth of Christ.

3000 Shekels in the Golden Candlestick, and many others, may be considered in their proper places.

And for reckoning years by Cubits; as the Veil, at the Gate of the Tabernacle Court was 20 cubits wide, so all the Camp was called, and numbered. There at 20 years old: and the Levites came to enter at 20: though at first, they served at 30 years. As there were 30 cubits, in the height of *Noah's Ark*, and on both sides of the Gate of the Tabernacle Court, and in the length of the Tabernacle, and the height of *Solomon's Temple*; and the Circuit of his Molten Sea: as a Type of Christ, baptized about 30 years old: as the Priests were washed, and anointed, at that age: and so the Levites first served at 30 years, till they were 50: as the Court they served in, was 50 cubits broad.

And being 100 long, its Circuit was 300 Cubits, as the length of *Noah's Ark*: which was 30 Cubits high, and 50 broad: as the Tabernacle Court: so that its Curtains round about, were 1500 Cubits: that is 300 by 5 in depth. But the longest Curtain on the Tabernacle was 30 cubits long (as the Tabernacle; and the Temple, as *Noah's Ark*, was 30 cubits high, as their longest Moneths were 30 dayes) and the shortest Curtains 28 cubits, as the shortest Moneth of 28 dayes.

And to measure the persons also,

(as in *Rev.* 11.) the Floor of the Tabernacle Court, (of 100 cubits long, and 50 broad) was 5000 cubits; as the men fed at once, in the Gospels, by 5 loaves, were 5000: and the greatest Church, expressed in the *Aër*s, at once, was 5000. And 5000 multiplied by the mean between the shortest and longest Curtains of the Tabernacle (as the mean Moneth of 29 dayes, between the shortest of 28 and the longest of 30) is but 145000: or 1000 more than 144000 in the *Revelation*.

And the most Holy Place, being 144 cubits, by 10 in height, is 1440: and by 100, in the length of the Court 144000.

The Pillars 65 (of which again in Hours) and 4 before the most Holy Place: as the persons that went down with *Israel*: which in *Aër*s are 75, as the cubits of *Moses's Altar*, and about the Door: as the years of *Abraham* at his entering *Canaan*. But the Boards of the Tabernacle made but 72 cubits, (as the *Sanhedrin*) and being doubled, as their Sockets, 144, as in the Oracle, for 144000 as before. But some were Pillars, as in *Galat.* *Tim.* and *Revel.* 3.

And for reckoning by Letters of the Bible, as our Blessed Lord doth style himself the First and the Last (as in *Ezay*) by *Alpha* and *Omega*, the first and last of the Greek Letters; So the Number of the Beati, is expressed only by 3 Letters of that Alphabet, in all the Copies that we have, or find: which may signifie many other things, as well as 666; except we yield, the Holy Ghost would have us number, as others did, and do (and most perhaps in all the East) by Letters of their Alphabets.

And for Times also: We may not deny, that the very number in the Hebrew Letters of that Curse to the Serpent, or Blessing to our first Parents, in *Gen.* 3. 15. (which is 4266) may make

up the years of the World, by *Scaliger*, and all that follow him, To *Constantines* breaking of *Maxentius* and *Licinius*, (or other members of the *Dragon*, in the *Revelation*) or by others, to *Zenobia's* prodigious Conquests of *Egypt* and *Babylon*; or most of That which the *Psalms* and *Prophets* call *The Dragon*. As a Pledge perhaps, of the *Cursed Crossing Serpent*, and the *Dragon*, (as in *Esa. 27.*) to be bruised in his head, by the seed of the *Woman*: and among the *Gentiles* also, as it then was, by *Zenobias's* strange Power, or *Life and Vertue*, couched in her very Name:

And as all the years from *Abrahams* Birth, to their coming out of *Egypt*, are in the number of *Sara*, (their Mother, whence they came) or *Sur*, the Place, to which they came (and wandered, as *Hagar*, before them) So the years of *Abrahams* life, after his Call to *Canaan*, are in the first words of God calling him: which the *Jews* make a new Section of *Genesis*; and call it, by those calling words, of *Lee Leca*, Go to thy self: to which, that of the *Prodigal* may allude; who is said, to come To Himself, when he Turned to God, or his Father.

And the 430 years from that Call, or Promise, to their coming out of *Ramases*, are in the very name of *Ramases*, in *Hebrew* Letters: as in *Shekell*: which is first used at the 400 *Shekels*, for the Cave of *Makpela*.

From *Ramases* (wrong *Masses*, or *Burthens*) they came to *Succoth*, that is *Tabernacles*: making 480; as the years of the *Tabernacle*, to the Temple founded: or 486 to the Temple finished.

Their third Station was *Etham*: I shall be cut off (as the Temple was, and all the Remnants of their Great City, in 441 years, the number of *Etham*) or else, I shall be Perfected, as *Christ* speaketh

of His third Day: as This was their third station: and *David* useth that word in that sense, in *Psalms* 19. and as there it is written, it may be 1011: as the years from *David*, or the Temple founded, unto *Christ*: Typified by the Pillar of Fire, and the glory of God, at *Etham*: which was *Sues*, or *Sur*, a Lord, as *Heroum*, and *Heren*, in many languages. As *Het*, of Women, the great Law-givers to the World: as *Solomon* may hint in *Proverbs* 1.8.

From *Sur*, to *Mara*, *Maratha*, *Rebellion* and *Bitterness*: but healed by a piece of Wood, as a Type of the Cross of *Christ*: and then they came to *Elin*, or *Elan* (whence the *Melan* Hills: that is from *Elan*, in *Heb.*) where the 12 Fountains, and 70 Palms; for 12 Tribes, and 70 Elders; or 12 Apostles, and 70 Disciples: for, their *Sanhedrin* were 72.

Thence to *Sin*, and there, they have *Manna* (another Type of the Son of Man:) and the Law at *Simii*, just at the Time appointed for *Pentecost*: fulfilled at the great *Pentecost* in *Acts* 2.

To which there were, as many years, as the numbers of Letters in their stations to the Law at *Pentecost*: Or as years of the world, to *Noahs* Ark: or Verses of the Bible to *Exodus*; or Hours in their year, to the Day of *Pentecost*, or the Great *Mimba* Sacrifice before it: as a great Type of the Death of *Christ*, before the great *Pentecost* in *Acts* 2. as we clear more fully, in their proper places.

And the *Hebrew* Alphabet, by which *God* wrote the Law, making 1495, may be the number of years from the last writing of the Law (for, the first wanted their *Teth*, the main Letter of their only word for *Good*) to the Birth of *Christ*: or, from the death of *Moses* the Law-giver, to the death of *Christ*, and his triumph over the Law, by nailing it on the Cross.

All which, and very many more particulars

ticulars may be cleared in our way, as we shew the great things of the Bible, past and to come also, shadowed, or pointed out, by the signal Dayes, and Hours, and Watches, Weeks and Months of the Jewish year : which we are now to discourse.

And to reckon Time by Dayes and Hours and Watches, we are taught in divers Scriptures : and our Lord said, *Are there not twelve hours in the day?* and he walked on the Sea in the fourth Watch of the Night : as their Day, was of 4 parts, in *Nehemiah* 9. 3.

The *Revelation* often mentions Hours, and Watchers: as we may translate the four *Wayts* or *Wights*, by *Daniels* phrase of *Watchers* : He was silent for an hour, in that which was to stay a year: and and there was *Silence in Heaven*, as for half an hour of Incense, (as *Plato's* Temple-Prayer, for the third part of an hour) and a year, a moneth, a day, and an hour, are all in a Verse, as kin together.

And the *Moon*, moving 12 of her *Diameters*, while the *Sun* moveth one of his, in an Equinoctial Day, or Night, may shew us both the Rise of hours, and their harmony, with dayes and moneths, and years also. Though it was long, before we learned it, from *Albateg*, or other *Arabians* : or from *Aegypt*, by *Isis*, and *Osiris*, in 24 pieces: and their *Cynoe* making Urine, every hour.

They were old, in *Babylon* (before *Silencius*, in *Appian* :) thence in *Greece*, as in *Herodotus* : and in *Italy*, before the birth of *Romulus*, in *Plutarch* : and *Pliny*, shewing the consent of Nations, in Letters, cutting Hair, and counting Time with Hours.

The Jews observe them very antient : and *Judasensis* speaketh of seeing a Tower, with a Dyall, or Scale of hours, as old as *Balaam* of *Beor*, or *Byr*, about *Euphrates*.

And the *Revelation* Throne hath 7 *Spirits*, as for 7 dayes of the week, and 24 *Elders*, as for 24 hours of the day : and 4 *Wayts*, with 6 wings apiece, (as in the Prophets) As their year hath 4 quarters, with 6 Moons apiece (either full or new :) and their Moneth, had 4 Weeks, and 4 Sabbaths, as the Watchers, with 6 common dayes apiece; and their dayes or nights, had 4 little Watches; as their day and night, 4 greater Watches, of 6 hours apiece : which make the great Turns, in Heaven and Earth, as Tides of the Sea; which are 6 hours distant, in the great Ocean; however it be, with Ebbe or Flood, in little Creeks or Rivers.

For, beginning Time with Evening, as at first Creation: and with Jews, and others (that begin their dayes at evening ; and do reckon Time, as English-men, by *Sevens*, *Nights*, *Fortnights*, rather than by dayes ;) the first 6 hours, come down to the first Midnight (or neither *Nadir*) where there was a kind of Rest, or turning up of Light : which 6 hours more brought up, to the Rising Horizon: where it seemed to turn inward, and yet upward; till the next 6 hours bring it up to the Zenith at Noon; and there, as resting again, it turneth downward; and 6 hours more, bring it to the setting Horizon; as all the other 6, do Rest, at a Cardinal point, of Heaven and Earth.

Which may give us a shadow of Sabbaths, in hours, and dayes, and moneths, and years; being all in harmony, with the still water, between each 6 hours Tyde of Ebb and Flood; which is also found the great resting time of souls, and death; although there is, that never resteth, day or night, as *Solomon* speaketh.

And it may shew us the ground of those great changes in the world, (and Church also) much about 666 years. as 666 hours, come up to the Zenith point at Noon, in the last day of the Moneth

in which, the *Moon* beginneth to change; and the *Sun* is then turned about, as upon its *Axis*; as we discourse elsewhere, from *Apelles*, *Sheinar*, or *Galileus*.

And however, it come to be, the number of the *Beast*; it is under the *Throne* or a Cycle of Time; as made of 4 times 7, or 28, the dayes of a moneth (and 28, is 7, and all the *Unites* under 7, as dayes of a week) and 28, by 24, 666 and 6, or 24, divided by 4, the number of *Wayts*, about the *Throne*, or *Threcone*, *Triome*, or *Therion*: which is one, and 2, or 3, in many languages. And in Hebrew, Chaldee, or Syriac Letters, just 666: and in Greek, it is the word, used for the *Beast*; as the 4 *Watchers*, are also called *Beasts*; and yet One is a *Mah*, and the other three, as *Angels*.

And although 666 be made of 6 and 10, (which we shall find the great numbers of change, and light and darknes) yet it is also made of 3, to 3, *Eschafish*, in Hebrew, 666: as *Shillush*, *TriPLICATE*: *Jhelash*, to slice in 3, or *slash*, with a lash of 3 cords, as their lasses were.

And their Golden Candlestick, had one Foot; with all the *Wayts*, about the *Throne*; as that carried by *Titus*, in Triumph: And from one shaft there were 3 Branchings: and three branches, on either side (as 3 witnesses, in Heaven, and 3 on earth:) which came to be 7 Lamps, at top; as the 7 spirits, before the *Throne*.

And the Bowls, or Knobs, or both, are 24; as 3 in each branch, and 4 in the shaft: but so, that one is under every branching, as *Exod.* 25. 33, 34, 35.

And their Bible, shadowed by the Lamp (as in divers Scriptures) was one, in 3: The Law, and the Psalms, and the Prophets (which they part in 2) and all, in 24 Books: so that the common Title-Page, is *The Twenty Four*: and we may find them parted, by Sections, Chapters, and Verses, most sui-

table to the dayes and hours of their year.

As the Law, hath 187 Chapters: as hours, to the great *Minha* of the eighth day, for Circumcision, Consecration of Priests and Nazarites, as cleansing of Lepers, Illuses, and defiled by the Dead: as also for the Christian Sabbath, as we touch again: and 187 dayes, of their year, to the Great *Atonement*.

And 669 Sections; as hours to the great *Minha* for the last day of the month: and years from *Enoch* to the Flood.

And so many Verses, that their coming to the Land of Rest, in *Joshuah* 3. 13. beginneth the seventh thousand: as the great number of Rest, in hours, and days, and years, and all.

And the Verses of *Genesis*, are as many as the hours of their year, to the great *Minha* Sacrifice before the *Pentecost*.

And it might not be hard to shew the *Throne* of God shadowed in divers things below; as in the Lilly, with 4 *ways* about its Centre, and 6 leaves, as its name in *Hebrew*, near akin to *Sushan* the Pallace and *Susanna*, much about 666; as also *Lilium*, in *Hebrew* Letters, *Night* and *Day*.

But especially in a Mans eye, with its Rainbow, as about the *Throne* of God; with 3 and 4, or 7, and 24.

The Head hath its 7 great spirits before, in 2 ears, two eyes, two nostrils, and the tongue (in a circle of 24 teeth, with 4 watchers between them, higher than the rest) with 4 *Arteries*; 2 *Parotides*, and 2 *Vertebrall*: and 24 nerves, about the *Cerebellum*. As the spinall Marrow in 24. which we finde also in 24 rackets of the back, with 7 upper spondils or rackets in the neck.

And the heart hath its 4 and 7, in a circle of 24, or 12 ribs on either side, with 4 loabs of the lungs, or the liver in the lower Region, with 7 principal parts (as the 7 Planets in Heaven, and 7 Metals

7 Metals in Earth) with 6 bowels : and one is of 12 digits or *Duodenum*, with the *Ilia* scarce to be measured, with all its yearnings, as the waves of the Sea, with an Hebrew name, a-kin to our bowels.

As also the lower outer Court of the Tabernacle, had its Sea, or Laver, not covered, or measured, (like the bowels) and its Altar, consuming all (as the stomach) having 4 sides, and 24 cubits about the middle.

And the Middle Court, or Tabernacle had its Altar of Incense (as the heart) of 24 digits; and 12 Cakes of 24 omers, (as *Levit. 24.*) and its 7 lamps before the Throne: in

The most Holy Place; which was also circled with 24 Boards and Cherubims, in white: as also the Tabernacle had its 24. (there being 48 boards in all, so that the Oracle had 8 at the end, and 8 at each side; and the Tabernacle 12 on either side) and the Veil between them had 4 Pillars, as 4 Watchers at the Gates; which might represent much higher persons than the 4 Wives of *Jacob*, Mothers to the 12 Tribes.

And as the Cherubims had 4 faces, so in the Temple, there were 4 Cherubims about the Ark (as 4 Watchers about the Throne) and the two outer and greater, were Olive-trees, as in divers Scriptures, like the Olives in the Prophet, and Revelation; sending Oyl through the golden Pipes; as the staves of the Ark, drawn out so to the Veil, that they stuck out as Dugs, as the *Jews*, with 1 Kings 8. 8. *Isa. 66. 11.*

And besides the 3 Sons of *Adam*, and 3 Sons of *Noah*, there were also 3 Families of *Levites*, which came out into 7 Branches, besides the Priests: Of which also there were four chief; as first, the four sons of *Aaron*: and when two of them were dead, yet there was *Moses*, *Aaron*, and his two sons, as the four

Watchers; and afterwards the High Priest had his *Second*, or *Sagan*, and two *Catholicim*, as the four Watchers, and four Squadrons of *Levites*, as of *Israel* also, round about the Tabernacle.

With 24 Courses of Priests, Levites, Watchers, Porters, Singers, and Standers for the people, settled by *David* the 24th from *Noah*, but from *Abraham* 14. as his name in *Hebr. maketh 14* and 24. But they may be more antient: as at first, 12 Hours of Darkness, and 12 of Light; and then 12 Sons of *Ismael* or *Esau*, and 12 of *Israel*: so God also made 12 Princes or Judges, and others for Dividers, (*Who made me a Judge or a Divider?*) And they were commanded to make Judges, and Officers, in all their Gates, or Cities.

And for the least matters, they had never less than 3 Judges (as 3 Rabbies, or Teachers in their Synagogues) as they note on *Elohim* (the Gods, or Judges, in *Psal. 82. 1.*) which is *Plurall*, and 3 at least, as their *Duall* is of 2. But for greater matters, they had a President in 23 or 24 Elders, as a *Mayor* and 24 *Aldermen*, in many Cities, and Councils of divers Nations, which we touch elsewhere.

And of those, there were 3 at *Jerusalem*; and the greatest was of 3 times 24: As their weights and measures, Most things else, were in 24; as their 24 Courses, which had also their Presidents, for every day of the week; as the 7 before the Throne; and the Temple had 7 Officers, with Keyes, they called *Amarcalim*: As their Synagogues, and the Christian Churches, had also 7 Deacons, or Ministers.

And 24 is three times 7, and 3. or three times 8. which was also very signal for many things, we touch elsewhere.

Cad in *Heb. 24.* and so their *Cal*, was 24, in 4 logs, of 6 apiece (as four Watches

Watches of 6 hours apiece, and their *Seab* 24 logs. Their *Ephab* 3 times 24.

As with others also, 24 blanks, make a *perit*, 24 *droits* a *mite*, 24 *grains* a *penny*, 24 *scruples* an ounce, as 24 *inches* the common *Rule*, and 24 furlongs, a *League* or *Leach* (an Hours way) or *Leash* of 3 miles.

Their *Altar* of *Incense*, 24 *Digits*, the other, 24 *cubits* (and one in the middle) but in the second *Temple*, it was 24, on either side: As the height of their walls, or breadth of their walks, with 24 *Pillars*, of 24 *spans* about.

And as their publick *Minba* Cakes of *Shew-bread*, were of 24 *Omers*, so the *Priests* daily *Minba* was in 24 pieces, 12 at *Evening*, 12 at *Morning*; as *God* also gave them 24 *Gifts*, from the *People*.

Their *Miter*, was a *Roll* of 24 foot, or 16 *cubits*, and the cubit of 24 *digits*, as their *Holy Breast-plate* was of 24, but (being doubled) 12 were hidden, as the 12 hours of night; and 12 open; with 12 precious stones, as 12 hours of Day, 12 sons of Light; and the two shoulder *Gemms*, had in each, 24 *Letters*, with one in the midst.

The blew *Robe* of 24 threads, or 12 double, and its *Bells* were 3 times 24, and so its *Pomegranates*. And the golden *Threads*, in 4 golden *Garments*, twisted with 6 of blew, 6 purple, 6 scarlet, and 6 linnen, called *Sheesh*, or six (as well as silk) and so distinguished from that they called *Bad*, which is *single* (as the name imports;) and yet most proper, to the most Holy Place, and great Day of *Atonement*; as if *God* delighted most in that which is most simple and single; as his *Altars* were commanded plain, and without any plants of mans setting; to which, the Prophet *Esay*, threatneth desperate sorrow, even in *Abaz* time, who brought in the new *Altar* from *Damascus*: unto which, the

Prophets seem to allude in divers places.

And though we read not of *Dials* in the Bible, till *Abaz* time, yet they are elder much, if *Benjamin* the *Jew* deceive us not. However there was *Time*, from the first *Creation*, which we may suppose so parted by hours, that it may shew us great *Harmonies*, in much of that which is past, and it may be, some to come.

Three hours, a little watch, as 6 the greater; 3 of those did bring up light, and the *Sun*, in some seasons, as 3 of these, did bring it up to *Noon*.

Three hours from *Morning*, brought up the first *Sacrifice*, as three from *Noon*, the last: which was the time of finding and enjoying *God*, through all the *Scripture*, as the *Morning* was the *Mourning*, and the *Seeking* time, as several of its names imply.

The first 7th hour was *Rest*, and turning up of *Light* (as we saw before) the 2^d 7th came to the *Morning*, and the 3^d to the *Evening Sacrifice*; as the 2^d 7th day of their year was for the *Passeover*; and the 3^d 7th for the *Great Sabbath*, at the close of *Unleavened Bread*. The 7th week of their year was for the 2^d *Passeover*; as the 7th *Moneth*, for the *Feast of Trumpets*, *Atonement*, and *Tabernacles*. The 7th year for *Release*; and seven times 7, came up to the *Jubilee*.

The 3^d from the 7th, or the 10th from *Evening*, brought up *Light* in some seasons, and the *Sun* in others; the 10th from *Morning*, the *Evening Incense*. And the 10th day of many *Moneths* was very signall: as for tying and trying the *Paschal Lambs*; and for the death of *Miriam*, in the first moneth; as for the death of *Eli* and his two sons, with the *Ark* taken; on the 10th of the 2^d: and the 10th week, was for *Pentecost*; the 9th or 10th of the 4th, was

was a Great Fast, for the City taken by the *Caldees*: as the 10th of the 5th for both Temples, and the City *Babylon*, with their Heavy Doom of not entering into Rest. The 10th of the 7th was the great Atonement: and the 10th of the 10th the Fast for the Siege.

The 10th Hour from Morning, was the 22d from Evening, and as they have 22 letters, so they had 22 cubits signal in the Temple-floor, above the most Eastern Gate, and between the Gate *Nicanor* and the Altar, and again between the Porch and the Altar, where they killed *Zachary*, and were carryed captive in the 22d Generation. *Solomon* offered 22000 Bullocks, as there were 22000 *Levites*, at the Tabernacle. And the last, and great Day of the Feast of Tabernacles was the 22d day of the 7th moneth, as the 22d hour of each day closed the great *Minch*, and 22d day of their year, closed the Feast of Unleavened Bread, and dismissed the people.

The first Hours that ever turned light into darkness, were 25 and 26; but light came up again at 36 or 6 times fix.

And as 666 is made of 3, or of 6 and 10, so it is the square of a Root between 25 and 36, whose square is 10 more than 666; as the square of 25, is 25 and 600, the Hours of 25 days; so it is also made of 36, and all the Unites under 36; as the common Centre of all their Watches great and small (as the sweetest chords in Musick, are wholes, and halves, and quarters) and so it is, 3 times 6, and 3 times 6, by 6 times 6, or 36, as in the Table annexed.

1.	2.	3.	6
4.	5.	6.	15
7.	8.	9.	24
10.	11.	12.	33
13.	14.	15.	42
16.	17.	18.	51
19.	20.	21.	60
22.	23.	24.	69
25.	26.	27.	78
28.	29.	30.	87
31.	32.	33.	96
34.	35.	36.	105

666

Where all the summs differ by 3 times 3, or the square of 3, which is 9; and backwards and forwards, or up and down, they are the same figures; which by addition, make up 6 (or 6 and 9) and so, in these which follow in the same proportion:

37	38	39	114	Where each summs figures being added, make 6, which added, maketh 666.
40	41	42	123	
43	44	45	132	
46	47	48	141	
49	50	51	150	

Which is but a little piece of the Secret of 666, the very number of *Sithra*, in Heb. *His Secret*.

The first Day, parted Light and Darkness, the 2d parted the waters, (as Emblems of Elect and Reprobate) upon a great Judgment, placed in the Morning: which is time of Judging, and of Judgments, in all the Bible. Where also 40 and 42 (the Morning Hours of the 2d day) are signall, for Tryals and Judgments.

And accounting each Day of Creation, for 1000 years (as the *Jews* and others do, from divers Scriptures) every Hour of such a Day, is about 42 years, or 6 times 7; and by this ac-

count, the light of such a day, will be at 500, and its Morning Sacrifice, about 666, of 1000. which is also, the proportion of light and darkness, in the differing seasons of the year in the Scripture Scene, in which the Light may be one third, or two thirds, of a Day of 24 Hours: as our shortest day is about 8 hours, and our longest about 16.

And if it were ever equal (as the *Jews* began it always, at 6 Hours from Noon) As the Morning would be still at 500 years of 1000, to the next Watch for the Morning Sacrifice, must end, between 620. and 667, of the Day of 1000 years.

As *Enoch's* Birth at 622 years of the World, was at the time of the Morning Sacrifice of the first Great Day: and his Translation, as its Evening Sacrifice, at 987.

So the Morning of the 2d great day, began with the Birth of *Noah's* Sons, and continued to the flood: and the Ark was built, about the Morning Sacrifice of that Day.

The flood, was as washing of the Priest and Sacrifice, which *Noah* offered, at his coming out of the Ark, at the close of the first Watch of that day.

So that the waters of the flood, were in the same time of the 2d great day, as the waters were first divided, in the 2d day of Creation: ending at 48 Hours.

And although the Rain began not till the 47th day of the year (on the 17th of the 2d moneth) yet the Ark was filled, on the 40th day: which was the 10th of the 2d-month; as afterwards, the 2d Ark was taken, on the 10th of the 2d month.

Which was the 40th day of the year, (as 40 hours parted the waters) and it rained 40 days on *Noah's* Ark; and the 2d Ark flitted 40 years in the Wilder-

ness, being first removed, on the 20th day of the 2d month (as the first floated on the same day of the same month) and in 40 years came to *Jordan*, and parted those waters, in the 2d week of their year (as the first were parted on the 2d day) and upon the same day of the month, on which the first Ark was filled with Beasts, and the 2d taken by the beastly *Philytins*.

And as the first Ark did separate the Church from the World; so did the 2d separate *Israel*, and parted *Jordan*, on the same day on which the Lambs were separate from the Flock; as Types of Gods Elected Church in Christ, which was shadowed by the first and second Ark, baptized in the flood and *Jordan*.

This was on the tenth day of the year, beginning at *Nisan*: But beginning at *Tizry* (as it used for Civils) the tenth day was the great Atonement, which had as many washings and sprinklings of water and blood, as the sins, that were threatned with cutting off; or the hours of the World, to the parting of the first waters.

And though the Tabernacle had but one Laver, the Temple had 10, of 40 Baths apiece: as 40 hours parted the waters, and 40 days rain on the first Ark; and 40 years sitting of the second; and 40 sprinklings of the blood of Atonement.

First of the Bullock, and then of the Goat: but once upwards, before the Ark, as once offered to God; yet both were 7 times sprinkled downwards, within the Veyl and without; and upon the Altar of Incense; and dipped, on either horn: and poured at the bottom of the Brazen Altar. *Multiply washings* as the 51 Psalm: and *not only my feet, but my hands and my head* (but chiefly my Heart.) As the feet and inwards, were washed, in their Sacrifice: and all blood, was sprinkled; but the Sin offering,

ring, dipped with the Finger: as the Finger of God, in *Luke*, but the Spirit of God, in *Matthew* 12. 28.

The third day of Creation was the first of Life; as the 3d Watch brought up Light; and the third hour of the day, the Morning, as the 3d from Noon, the Evening Sacrifice: And the third day brought up the first fruits of the Earth; Rising up as from the Dead; and they were first baptized for the Dead, or sprinkled, on the third day, and then upon the 7th.

And their third week, and third day after the Passover, brought up their first fruit *Omer*: Heaved up, as a Type of Christ to be raised on the 3d day (which was also the 3d from the Passover:) as their *Omer*, on the third day; with a Lamb that had a double portion of Flower, (for a Meat-offering) to any other Lamb, through all the year; as a Type of Him that was anointed above his fellows.

And their third month, brought up their first fruits of Wheat, and other first fruits, at Pentecost; a Type of the first Fruits of the Spirit, and Christian Church, at the great Pentecost in *Acts* the second.

There were in two Loaves, as two Churches of *Jew* and *Gentile*: which might be shadowed in their partition from *Ephraim*, to whom old *Jacob* promised the Fullness of the Gentiles: as the Hebrew words, of *Gen.* 48. 19.

And Leavened: as the Best on Earth: except the first Fruits of all, which was Christ: without Leaven of sin: and yet the Kingdom of Heaven (which is only used by *Matthew*) compared to Leaven, which a woman put in three measures: which may allude to *Sarahs* three measures for the three Angels (of 432 Eggs, as there were 432 years from the Promise to the first using

Ephraim in Sacrifice, which made up those three measures called *Seahs*) or to the three measures of Barley leaved by *Ruth*; whence our Lord came, as typed by the Barley Sheaf, called the *Omer*; as by the *Barley Cake*, that cast down *Midian*, in *Gideons* time; and the Wheaten Loaves had leaven, but the Barley none; as the Barley sheaf, was with unleavened Bread.

There were other Types of Christ to be raised on the third day: As *Josephs* Brethren, were loosed on the third day; as *David* recovered *Zicklag*; and *Hezekiah* went up to the Temple, upon the third day, after his sentence of death: and our Lords Parents lost him three days, and then found Him in the Temple.

And as his death was shadowed by the Bullock and Goat, that were slain on the great day of Atonement; so his life again, by the living Goat, that bore away the sins for which the other dyed.

And the third day of their Civil year, beginning at *Tizri* (which many hold the Season of Creation, and of *Adams* fall) is their great Fast for the death of *Gedaliah* (the great *Jah*) slain by *Ishmael* of the seed Royall; as the *Jews* slaying the Lord of life: and all the Remnant was scattered at his death: but all was recovered again by *Johann*, the Lords Grace, as in Hebrew.

And *Noahs* Ark did rest on *Ararat*, upon that day which came to be the 3d of Tabernacles; or as others reckon, the third of Unleavened Bread; as the third after the first fruit *Omer* Reaped; as a Type of the death of Christ: as its Heaving up, was of his Resurrection.

49 days more came up to the first-fruit Feast of *Pentecost*; in the 3d Month: as 49 hours of the World, came up to

the third day; the first of life, and first-fruits of the Earth; and the 3d day of their Months and Years must begin with 49 hours.

And the Tradition is, that the fire which tryed the 3 Children, in the fiery Furnace (as the first fruits of the third day, and 3d week, and 3d moneth) flamed out 49 cubits; as we may read before their Song, in the Fragments of *Daniel*.

And there were 49 years, in, or between their *Jubilees*; which brought them to their Rest; in 7 times 7, the number of Rest.

And as there were 7 weeks of first-fruits before their Pentecost, so they payed 7 kinds; which are all in Deut. 8. 8.

Their lowest proportion of First-fruits, was a 60th part, from *Ezek*. 45. which also states their pound at 60 shekels (as 60 minutes, with 60 2ds in an Hour): And as that 60th part was payed in the third day, third week, or third moneth; so did 60 days begin their third Month, and 60 hours their third Morning, and its Noon is from 65 to 66 hours.

And the third Month's Feast of first-fruits, the Pentecost, was the 65th day of their Year; and the next 65th was their great Dooms-day, for the Oath of God, against their churning into Rest, and of burning both Temples; and of Ploughing *Jerusalem*; and sacking *Babylon*: which they place on the same day of the Month; but some call it the 9th, and some the 10th of the 5th, or the Evening between them.

The third 65th begins their greatest Feast of Tabernacles, on the 15th of the 7th Month, ending with the great *Hazzanith*, 7 days after.

And 65 days more, come up, to the Great Dedication; on the 25th of the 9th Month: which was also 65 before

the first of *Adar*: with the Feast *Purim*, which was 65 dayes, after their Fast, for the siege, on the 10th of the 10th moneth.

And as 65 hours, and 65 days, were signal to them, so 65 years, for the Birth of *Enoch's* father and son, and of *Eber*, after *Arphaxad*: and for *Sarah's* age, at her entring *Canaan*: and the 65, in *Esaï*. 7. 8. compared with the 65 Pillars about the Tabernacle.

To which we may add, that 65 years change the *Equinox* from evening to morning: and as old Geographers do place the land of *Canaan*, at 65 degrees of Longitude; so, great Astronomers do find the Moons common distance from the earth, to be 65 of its *Radii*. As if God had disposed the First-fruits of Heaven and Earth and all, at the same proportions and distances, with the First-fruit hours, and days, in *Canaan*.

And though the Law speak but of one day, of Pentecost, yet the Jews kept it, as other great Feasts; for 7 dayes together: as in the *Talmud*. And the *Karrait's* making it the 50th day from the weekly Sabbath, following the Passover, it might come to be, as many days in the year, as there were hours to the close of the third day: or its Evening Sacrifice at 70, to 72: the number of their *Sandhedrin*, as of the Cubits, of the Boards, of the *Tabernacle* of *Witness*: and its whole Circuit, was 84 Cubits.

And 84 Hours of Creation, brought up the 2 faithful *Witnesses*, in Heaven (as the 89 *Psalms*) the Sun and the Moon: in the morning of the fourth day: which was just the middle of the week of Creation: So that the 3 days and half, of the Revelation *Witnesses*, may allude to the 3 days and half, in which the Heavenly *Witnesses*, did first lye hid, and then shine, in the first week of Creation.

And as we found *Noah's Ark*, and Sacrifice,

crifice, in the second great day of the world, so *Abraham* began the third; and its Morning Sacrifice, at *Moses's* Ark; as its Evening, in *David*, at *Zion*. And the Temple came in the first Watch of the fourth day; and its noon, at the second Temple: and its Evening Sacrifice, at the Reformation and Dedication by *Judas Mithabour*; Till the Son of Righteousness came up (as the Sun in the fourth day) at the Birth of Christ: about 4000 years of the world, as we saw before.

And as the third Morning, was at 60 Hours, and the third moneth at 60 days, of their year; So the fourth noon, was just at 90 Hours: and their fourth moneth, at 90 Days. And the fourth man, from *Adam*, came up, at his fathers 90th Year.

The fifth Day came out, at 120 hours; and their fifth moneth came up at 120 days: and then *Aaron* went up to Mount *Horeb*, As *Ezra* to *Jerusalem*, upon the first day of the fifth moneth, after 120 hours of their year. As *Adam* came up after 120 hours of Creation. And *Noah's* Ark was built in 120 years: the set time (for mans Repentance) or *Moed*, in Hebrew, just 120. As the years, between *Moses's* first Ark of Bulrush, and second at *Jordan*: or the shekels of Gold, in the Tabernacle, or the Cubits, in either of its Veils: as in *Solomons* Porch: who offered 120 thousand sheep, and had 120 Priests sounding with Trumpets: as 120 Senior Levites, in *David's* time; 120 Provinces in *Daniels*: 120 men of *Ezra's* Council: and 120 of note, in the first Church *Airs* the first.

130 Hours, the morning Watch of the sixth Day, the first of *Adam*: and his son *Seth* came up, in 130 years: As the *Tabernacle's*, after *Pentecost*, 130 days: As the *Tabernacle* Chargers, were 130 shekels: and the Equinox is changed

one whole day, in 130 years: which was *Adams* Age, at *Seth*: or *Terahs*, at *Abrahams* Birth: as *Jacobs*, at his coming to *Egypt*: and *Jehojadabs*, at his Death.

135 Hours, came to the time of the morning Sacrifice of the sixth Day: the first of *Adam*: As from the day of Trying the Paschall Lambs, to the First fruit Omer, are 135 Hours: as 135 days from *Pentecost*, to the Feast of *Palms*: as 135 Cubits, their outward Court of the Temple: As God is called *Adonai*, 135 times in their Bibles. And the great Koots of all their Sacrifices, *Levi*, *Kobath*, and *Amram*, lived all but two years more or less than 135. And as that was the signal hour, of the sixth day, so the sixth man from *Adam* came up, at 135 years, after *Keinan*: and of the World, 460: which in Hours came in to the sixth day of Unleavened Bread.

144 Hours came just to the Beginning of the first Sabbath: As their common Measure *Sesh*, was of 144 Eggs (or *Bits*, in Hebrew.) And *Aarons* Breastplate was of 144 Digits, or a span-square: and *Moses* Oracle, 144 Cubits, in its Floor. As the Walls of the new *Jerusalem*, 144 Cubits.

At 150 Hours, the Sun turned from Midnight to the first Sabbath morning: and in 150 Days, the Flood Turned, and the Ark Rotted, on *Ararat*: After it had been tossed 5 months, and the earth lay hid, as the Baptists mother, 5 months: As the Revelation Locusts had power to hurt the Earth, but 5 months: and the 42 months, or 1260 days, may be found in the Cubits of the Ark, in its proper place.

162 Hours, came just to the Noon of the seventh Day: and the seventh month was 162 days after their first fruit Omer: and the seventh man *Enoch*, came at 162 years, After his father: and in the seventh Century, from Creation:

As he was Translated, in the seventh year, after twice 7 times seventy, that is 987. And he Pleas'd God, as the seventh Days Sabbath : But was Translated : and so was the seventh Day, for the eighth,

Which was to be the Christian Sabbath : as signal to the Jews ; for Consecration of their Priests, and Cleanling of Lepers, Issues, and Defiled by the Dead ; especially *Nazarites* : and other things, besides their Circumcisions, on the eighth Day. And the first man Circumcised, lived as many years, as there were Hours, to the first Watches of the Day for Circumcision : or Watchers, in Nehemiahs *New Jerusalem* : as *Neb. 11. 19.*

And his son *Isaac* lived as many years, as there were Hours to the morning of the eighth, or Circumcision Day : which began at 180 Hours : as the Days of their year to the Feast of Trumpets : or from the Passover to the Feast of Tabernacles, as the years of their father *Isaac*, were 180.

The morning sacrifice of the eighth day, at 182 Hours, as the days of their year to the Death of *Gedaliah*, (Typing Christ as we saw before) or from the Passover to the third of Tabernacles : or from the Great Day of Unleavened Bread, to the great *Hosannah*, were 182 : as the years of *Lamech* (the poor afflicted man) to *Noah*, Rest : as a Type of Christ, and the Christian Rest ; of which *Matth. 11. 28.* as alluding to *Lamech's* name, and words of *Noah's* Rest, and giving Rest.

Its Evening Sacrifice began from 187 Hours : and they reckon 187 Days in their year, before the great Atonement, made by their greatest Priest : as the length of the Priests Court about the Temple, was 187 Cubits : as the next without it, 135 : with a fair descent, they called *Jared* (as our English *Yard*) or akin to *Jared* ; Born at 135, and living

187, years after *Keinm* : as 162 before *Enoch*, the seventh man : (as there are 162 Hours to the Noon of the seventh Day :) and his son begat, at 187 years : as 187 Hours, the first from Noon of the eighth day. And the Pentateuch hath 187 Chapters : as the Hours to that great *Minba* : and Days of the year, between the *Vernal and Autumnal Equinox* : as in the great Feasts of *Ahasuerus* ; as the Sun to the Moon, or in their Language *Ejther* (as in English a *Star* :) both as Full or round (*אסתר*) and New, or Hidden, *אסתר* each of which, in Hebletters are 666 : as the Hours, between the Turnings of the Sun, or the Changes of the Moon.

The third day following is the Tenth as signal to them, for Tenth, and other things, as the third was for First Fruits : and 10, is 3 times 3, and one. Their tenth week had the *Pentecost* : their tenth month *Tebeth*, from Goodness : in which *Ejther* was brought to the Throne ; as their children to the Temple, in their tenth year. And 10 persons made a Church, and might eat their Paschall Lambs : and 10 families must have a Synagogue. The lowest story of *Noah's* Ark was 10 Cubits High ; and so was the Tabernacle, and *Solomons* Altar ; As his Porch was 10 Cubits long.

The tenth Hour of their Days, came to their morning Watch, and Light, and Sun, in some seasons : The tenth day of their Civil year, was the great Atonement : and the tenth of their Sacred year, was the day of Tryall, for their Paschall Lambs.

Which was just 240 Hours : as the 10 first persecutions, (or from that of *Nero*, to *Dioclesians*) were 240 years : or afflictions for 10 days (as in the Revelation) or for as many years, as the hours of 10 days : which are 240 ; as the years from 66 of Christ

(to 306; when they ended, in *Constantine*.

And the Paschal Lambs were Tyed up, on the first tenth day of their year, and sepearte from the Flock (as the tenth Hour parted Light and Darknes;) and so remained 3 days and an half, till they were slain for the Passeever: to which also, the 3 days and half, of the Revelation Witnesfies, may allude. And so was *Israel* sepearte from the world, and *Moab*, on the tenth of the first month; when they passed *Jordan* to the plain of *Jericho*.

Which in Hebrew, maketh just 234, the hour of Noon, in that tenth day. As it was 234 years, after their father *Jacob* dyed in *Egypt*: which was about 234 years, after *Abraham* entered *Egypt*, or *Canaan*; as now they did, by the plain of *Jericho*.

Which is akin to their word for a month, and the Moon; (to which it seemed like;) and the *Moons great Cycle*, or the *Golden number*, is of 235 months; as the first hour, of that days *Minha*; for the Paschall Lambs, and for passing *Jordan*, and entering *Canaan*; yea and for the New *Jerusalem*, in *Ezek. 40*. As the First Church was at *Enos*, born in the year 235.

And the next man *Keinan*, came at 325, and 325 hours of their year, come up to the morning Sacrifice of their Passeever. Which was slain at 333 hours of their year, or 3 a clock, in the afternoon, of the fourteenth day; which endeth at hour 336; the number of *Purim* in Hebrew: which began, at their Preparation, to the Passeever; and continued to the middle of *Adar*: as many days, as there were hours, to the Passeever slain, 333. Which made 666 Changes, of Light and Darknes, in day and night: as 333 Cubits, of Holy ground about the Temple, made 666 spans.

And as *Keinan* was born at 325, so

his son came 70 years after: as the Evening Sacrifice of the third day, after the Passeever, which was for the *First-fruits Omer*, Heaved up, with Blessing God: which is *Maballael*; as *Keinan* is mourning. As if those 2, were to represent the Mourning, and Rejoicing Church of God.

And one of them was born 1332, or twice 666 years before the Flood: the other 1260: and dyed in 1290, of the world. Which numbers may be dayes, or years in *Daniel*, and the *Revelation*: as they be signal Hours, in the Jewish year, to Pentecost.

Whose morning sacrifice is 1332 hours, from the first Watch, or 1335 from the first hour of the Day of *Tryall*: which is 1290 hours, before the Preparation to Pentecost: which is 1260 hours, after the preparation to the Passeever: which was also, the first of *Hamans* lots, and plots against the Jews: which were all to be slain, as the Paschall Lambs, at the Passeever: but were delivered in the third moneth, or that for Pentecost: as *Ejther* 8. 9.

And allowing 120 years, for making the Ark (as God allowed it to the old World:) as it began, in the year of *Noah* 480; as the great day of unleavened Bread began at 480 hours of their year, and the Temple at 480 years from *Egypt*: So it was, in the year of the World 1536: and 120 more, come up to 1665, the year of the Flood, or hours to the 70th Day.

And *Pentecost* began at 1536 hours of their year: for it was the 50th day, from Reaping their *Omer* (on the first of Unleavened Bread, the 15th of their first moneth:) and by consequence, the 65th. day of their year: which began at 1536 hours, which make up just 64 days: and the noon of the 64th (or preparation to the Pentecost) is at 1530 hours: as the Cubits of the Front of *Noahs* Ark: with its Height.

For, it was 30 Cubits High, (as the height of the Temple, and length of the Tabernacle, and its longest Curtains, as the Circuit of the Molten Sea, was 30 Cubits :) which by 50 Cubits, the breadth of the Ark, (and Tabernacle Court, and length of *Solomons* Porch, and House before the Oracle) maketh 1500: as the Curtains about the Tabernacle Court, of 1500 Cubits.

As the years from *Aegypt*, or the Tabernacle pitched, to Christ were 1500: as the shekels of the most Holy Oynment 1500: as the Cubits of each end of *Noahs* Ark.

And the other end, making 1500 more, are both 3000: as both sides of the Tabernacle hangings; or the shekels of a Talent. As the years, of the World, To *Solomons* Temple; or the Baths of his Molten Sea; and his Parables, were 3000.

And so was the square of each side of each story, in *Noah's* Ark, 3000; for, it was 300 long (as the square of each side of the Tabernacle, 30 long and 10 high, 300; as the Circuit of its Court, 100 long and 50 broad, 300,) And being 30 Cubits High, we may follow them, which allow 10 Cubits, to each story (as the height also of the Tabernacle and of *Solomons* Altar, and length of his Porch was 10 Cubits;) and 300 by 10, is 3000; as the Cubits of both ends.

And thus the squares of each stories end, being 500 apiece (that is 50 broad, by 10 high) added, to the square of each side, make up 4000; as the Cubits of *Solomons* Altar, 20 long, and 20 broad, and 10 high, 4000. As the Cubits above his Oracle were 4000; and the Cubits of *Ezekiels* Waters 4000; and the years of the world, to the Birth of Christ, 4000; as we saw before.

The superficial Cubits, of both ends, and sides, of either storie of *Noah's* Ark, are 7000 (each side being 3000, and

each end 500, at 50 broad and 10 high:) and 7000 is signall for the Sabbath, in Hours, and Days, and Weeks, and Months, and Years, in which the Suns Anomaly, or Apogeeum, may come about, or be reduced.

And the single length and breadth, 350, the years from the Flood to *Noahs* death, or *Abrahams* Birth; which at his Fathers 130, can be but a year or two more, than the death of *Noah*, just 350 from the Flood: and the Arks length, and breadth, and height, are the common proportions of a Mans Body.

And for Days also, as well as Years; there is great harmony between them and cubits: And as *David* saith, his days were as *Palms* or spans, so they might be liker Cubits; which had 24 digits, as days had 24 hours: And that the Antients reckoned Days by Cubits, may be seen by the Tomb of the great *Egyptian* King, in a Ring of 365 cubits, as their Year had 365 days.

And the Ark being 30 cubits high, as their Month had 30 days (as 150 days are five Months, and 1260, 42 Months; of 30 days apiece) 300 long, by 50 broad, do make 15000 Months, or 1250 years, of 30 days to a Month. But if every Month had not full 30 days (as now they allow but 59 to 2 Months) or if we allow another cubit, for closing the Ark at the top, as some expound the Text; they may come to 1260 years: as the Revelation time of the Woman, driven by the Flood, out of the Dragons mouth; as *Noahs* Ark was driven by the great Flood.

And accounting Cubits thus for Days, the whole content of the Ark, will be the years to the Ark taken by the *Philistins* (on the same day of the second Month on which *Noah* filled his Ark) at *Elies* death.

Which

Which was much about 400 years after they came from *Aegypt*; (and so 1250 years after the Flood) and 1100 before the Birth of Christ; as *Michals* Shekels, were 1100. and so were *Dalilaer*, given her by the *Philistins*; when they took *Samsen*, and put out both his Eyes; as they took the Ark, and killed both its Priests in one day.

But if *Abraham* were born at his Fathers 70th year (as *Scaliger* and all that follow him) the Cubits of *Noahs* Ark may bring us to the 2d Ark settled at *Zion*; and *Dauids* New *Jerusalem*: Taken from the *Jebusites*, that *Trod it down*, as their Name implies in Hebrew; and the Gospel, and Revelation may allude to this, in the Gentiles *Treading the holy City*, for 1260 days or years; and then it should be recovered, as *David* got it, in so many years after the Flood; and called it by a New, and a Duall Name, as hinting Two *Jerusalems*; as the Mother, and the Daughter; as, the *Daughter of Zion*; which might be *Zion* after the Return from *Babylon*; or *Nehemiahs* New *Jerusalem*.

Which was in so many years from *Israels* going into *Aegypt*, as *Dauids* was from the Flood; or as hours in 52 days, (as weeks in a year) in *Nehemiah* 6. 15. so that the Morning of the 53d day, for the Dedication, was just at 1260 Hours.

And again, it was recovered by *Judas Macchabeus*, and the Temple and Altar restored, in 1260 years after their bondage to the King of *Mesopotamia*, a Type of *Babylon*; or 1260 years before the Christians got it, and reigned in it, as a Type of the New *Jerusalem* to come, in 1260 years after Antichrist, as that was 1260 years after *Antiochus*: a Type of Antichrist.

And that Recovery of *Jerusalem* by the Christians, was about 1100 years

after Christ, as the Ask was strangely recovered, from the *Philistins*, about 1100 years before Christ.

And for *Daniels* Numbers of 1290 and 1335. as they may allude to signall Hours, in the *Jewish* year; so they may be Days, and Years also.

And beginning their year, as they did for Sabbaths and Jubilees at *Tizri*, their three years Tithes and Offerings might come up, with the solemn Confessions of *Deut.* 26. in 1260, 1290, or 1335 days; either at the first or second Passover; or about their Pentecost; as we discourse elsewhere.

And *Dauids* Reign, was at 1290; as the Temple, 1335 years, after the Flood; if 350 before *Abraham*; and 505 more, as many reckon to the Law; and 480 more to the Temple founded (or as others reckon, to it finished) do make 1335.

And for that of *Antiochus*, the City was profaned 1260 days; and the Temple cleansed, and *Antiochus* slain, in 1290: and all the Land recovered, in 1335 days; as the *Macchabees*, cleared by *Jacobus Capelins*: And as it was 1335 years, from their coming out of *Aegypt*, (or the Abomination of the Golden Calf) so it was 1290 years, after they enjoyed *Canan*: 45 years after *Caleb* was sent to search the Land, as in *Jos.* 14. 10. and 1335 is but 45 more than 1290.

And as the Christians got *Jerusalem* 1260 years after *Judas Macchabeus*, so they lost it again, at 1290 years after Christ: and the *Turks* or *Tartars* (which great men did think a branch of the 10 Tribes) have possessed it long.

And if it be lawfull to look into Future Times, by all that is past, we may hope, there are not many more years of wrath to come upon that City: or the people of *Israel* that enjoyed it.

For which also, we finde the Wine-press

(187)
prefs of the wrath of God, running out with Blood, from the City (trodden in it) 1600 furlongs : as in *Revel.* 14.

And if these also be for years, they will end between 1666, and 1675, now coming.

For, the Warrs that trod that City, as in a Wine-press (as before, in *Lam.* 1. 15.) began from 66 of Christ : and by 75 the City was sacked, or ploughed up, with a Plough (as themselves record) upon their great *Doomsday*, of not entering into Rest ; and of Burning both Temples : on the 9th or 10th of their 5th Month. And it seemeth about 72 or 73. which yet may be 75, from the true Birth of Christ.

And that Furlongs may be for years, we found the New *Jerusalem* to be 12000 furlongs, as *Solomons* Oracle, up to the Temple height, was 12000 Cubits ; which we finde for years in many things.

And if they be for Days, there may be yet more reason why furlongs should be Years, seeing there were as many Cubits in the furlong, as their longest year had days. Though at first it seems there were but 300 Cubits in their Stadion, (as the Scholiast on *Theocritus*) But more, in *Eratosthenes* : and *Ptolemy* contracted Him.

And though the *Grecians* fixed their *stadion*, by the feet of *Hercules*, yet it seemeth most proper for the stage of the Sun ; which was also represented by *Hercules*, and his 12 Labours ; as the 12 Signs, and 12 Monthly stages of the Sun : or the Giant, running a Race, as in the 19th Psalm.

And the Apostle *Paul* also useth the same word *stadion*, for a Christian Race, and most proper, to the *Olympick stadion* : And it is no wonder, that Times and Years should be expressed by that *Olympick* phrase, when as All did then reckon Years by *Olympiads*, or *Olympick*

stages, or *stadia*, the word used here for 1600 furlongs.

And as we found the Cubits of the Tabernacle Court, and Hangings, to be as the years from the Tabernacle, to the Birth of Christ, 1500 ; as each end of *Noahs* Ark, and shekels of the Holy Oynment, 1500 :

So the 72 Cubits, of the Boards of the Tabernacle, may be 72 years, after the birth of Christ, before the destruction of their City and Polity : Which might be shadowed by the Tabernacle : as the 9th to the *Hebrews* shews us the way into the most Holy, was not open, while the first Tabernacle was standing ; or their outward Temple.

And about the Temple, as we finde the Circuit of the greatest Court (which hemmed in the Gentiles) to be 2000 Cubits ; as the years from *Abrahams* Birth to Christ : and the Floor of all before the Oracle, 1000 : as the years between the Temple finished, and Christ : So the Porch, and its House and Oracle, was 70 cubits long, or 72 (as in the Boards of the Tabernacle) with Partitions between them : as the years which their Temple stood, after the Birth of Christ.

And for these 1600 years (between the Ruine of the Temple, and their signal Change) we finde just 1600 cubits, in the Circuit of the most Holy Place : or in the superficial Square of its sides ; which are 20 by 20, 400, and so its 4 sides are 1600 Cubits.

And if the 4000 Cubits above the Oracle, did represent 4000 years before the time of Christ, or end of the Temple, (as we found in many Harmonics) why may not the 1600 Cubits round about that Oracle, present as many years between the Temple, and that State which was shadowed by the most Holy Place ? which by many things, appears to be a shadow of the New *Jerusalem* :
of

of 144 Cubits (as the floor of *Moses's* Oracle) and 12000, as *Solomon's*.

And these 1600 years, coming out at 1675 of Christ, will be 3600 years from *Abrahams* entering *Canaan* : for he was then 75 (as *Gen. 12. 4.*) and he was born 2000 years before Christ (as we saw by many Harmonies) and so 1675 of Christ, is just 3600, from *Abraham*, first in *Canaan*.

And the Ark was tossed by the Flood, 3600 hours, or 150 days, (from the 17th of the 2d month, to the 17th of the 7th) and then rested on *Ararat*, in the season of Tabernacles.

Which may also be hinted in the Revelation : where the 7th Trumpet may allude to the Feast of Trumpets, in the 7th month : as every month began with Trumpets, but the 7th with the Feast of Trumpets : and again, on the great Atonement, it had the Trumpet of Release, in sabbatical years, and Jubilees : and again, the greatest Feast of all, the Tabernacles : called the Feast of Ingathering all the Fruits of the Earth.

As before, they had the first fruits of Barly, called the *Omer*, and of wheat and other, at Pentecost, fulfilled at the great Pentecost, in *Acts 2*. So there must be the Feast of Harvest, or Ingathering all ; and Vintage also. Which are both past, in the same 14th Chapter of the Revelation ; before the blood had run out, 1600 furlongs ; which was the blood of the Vintage ; and before the Tabernacles ; which seemeth but a Type of that happy time, when the Tabernacle of God shall be with men on earth ; as afterwards in the Revelation.

And as the Cubits of the length and breadth of *Noah's* Ark, do bring us unto *Abrahams* Time, as we saw before, so the very hours of its tossing by the Flood, may be the years they shall *Abraham* and

finally Rest, in their promised land of Rest, 3600 ; the hours of 5 moneths, or 150 days.

And the Tabernacle, 30 long, by 12 broad, and 10 high, is just 3600 Cubits.

And as *Solomon* had 10 Lavers, and 10 Candlesticks for one of the Tabernacles ; so his whole Temple is 10 times so much as the Tabernacle, or 36000 Cubits : being 60 long, besides his Porch ; and 20 broad and 30 high, 36000.

And as his Workmen were 150000, so their Overseers were just 3600 ; as the Cubits of the Tabernacle ; and the hours of the Ark tossed by the Flood ; which might be shadowed in his great Sea.

Which was of 3000 Baths, (as the golden Candlestick, 3000 shekels, or a Talent) but with 600 faces, on its brim ; as the Jews, on 2 *Chron. 4. 3.* as if he would allude, to that signal number of 3600. and as his Temple was 60 long ; so the 2d. was also 60 broad ; and 3600 is 60 by 60 ; which we found the number of first-fruits, and of shekels in their pound ; as of minutes in an hour of 3600 seconds ; as the hourly Puffs, of a man in perfect health ; whence haply our *Temple puffers*, have the name of *Tempora, Times*, in so many languages.

And for days also, which many Scriptures make as years ; There are just 3600 days, in 10 years of 360 days ; or 12 moneths of 30 days apiece ; as the 5 moneths, of the Ark tossed by the Flood to *Ararat*, make 150 days ; and 1260 days, in the Revelation, are 42 months of 30 days apiece.

And when *Abraham* came to *Canaan*, he wandered 10 years, in *Egypt*, and *Gerar*, and other places, (as *Nancy* did in *Mob*) till at last he recovered his children of *Sodom* (that men return with His seed ; as *Ezek. 16. 53.*) and conquered the 4 Mo-

narchs, or Monarchies, as their names may import, and was then met by Melchizedek a Type of Christ at his second coming; and then he fixeth and stayeth in the land of Rest, and hath seed in Hagar; at 10 years, after he came to Canaan; or 3600 days; as a Type perhaps that his seed should finally Rest, in their Land of Promise, after 10 Prophetick years; which are 3600 days or years; and from his 75 year (when he first entered) 3600 years, are out, at 1675 after Christ.

Which is 3665 from Sarabs Birth, and 3675 from Abrahams; as from his Death 3500; which is half 7000; or 3 days and an half, of the longest day of 1000 years; for the suffering of the Witnesses, in Abraham's seed.

And that the days of Creation shadowed out so many 1000 years of the Worlds duration and changes, we noted before, from the Jews and others; for divers reasons, besides That of Moses and other Scriptures, saying, *With God, a Day is as 1000 years; and 1000 years, as one Day.*

And the Revelation Vials (and Trumpets) observe the method of the days of Creation; first on the Earth, and next on the Sea, and Rivers of Waters; and the fourth is upon the Sun, which was made on the fourth day: and the fifth on the Beast, and Dragon, made one the fifth; and the sixth brings up the Rulers of the East, as Adam in Eden, to Rule the World: and the 7th endeth in a Sabbath of Rest, as the 7th day of Creation.

And although there have been great changes in all the great days, or 1000 years, of the worlds Duration (as we touched before) yet are greater like to come, in the latter days, than in all the Former.

As there was greater Light and Life, in the latter days of Creation: after the 3d and 4th, which were the first

of Life, and Light of the Sun; and of living Creatures. And of Animals, the Dragon was first, (as the Heb. words of Gen. 1. 21.) and the Beast, or Beemoth, *The chief of the works of God,* (as in Job) or first that Reigned on earth, as the Dragon in the Deep: till Adam came up, to rule them both, on the sixth day of Creation.

And we are yet, but in the Morning, of the sixth great day of the World; or of its 6th 1000 years. And if Christ came not till 4000 years of the World (as we saw before, from the greatest men, and Harmonies of many things in the Bible;) We are now, at the Time, that answers to the Morning Sacrifice, of the 6th day; which was the first of Adam, and of any Sacrifice, or Worship of God, by any Rational Creature.

And although we do not read of Adams Sacrifice, upon that day, yet it was the first that could have a Sacrifice; although we suppose it all along, and observed the Times, that came to be the Morning, or Evening Sacrifice, in every day; but none could have it really so, till Adam was made.

And although the Morning Light of this 6th thousand years, came up about 1500 years after Christ (which was a signal time of Light and Change in the World, and Church also;) yet it is like to increase till it come to full Noon; and a signall Crisis, is like to be, at the time of its Morning Sacrifice, about 666 of the thousand; as we saw before; and so about 1666, of Christ, if born at 4000 years of the world.

But if He were not born till 4008 (which was 3000 years after 2008, or Terabs 130) 1675 of Christ, may be but 666, of the 6th 1000: and by such a clock, we are between 9 and 10 Day, of this great

And this Morning Sacrifice may not only shadow the setting up of God, and his Worship in a right manner; but also, the pulling down of the Beast, and his burning in Fire; as the Revelation may allude, to the burning of Beasts in Sacrifice.

And although the common daily Sacrifice was Lambs (as Types of them, which are counted as sheep for the slaughter) yet at all great times, and in special, at the new Moons and Changes (shadows of change, to the World, and Church also, compared to the Moon) there were Bulls, Rams and Goats, to be burnt in fire: as those Devouring Beasts, which God himself made emblems of those great oppressing Monarchies; as shadows of the Revelation Beast to be burnt in fire, as the Beasts of Sacrifice: which never was, nor could be, till the 6th day: and the Morning Sacrifice answering to the 6th great day is about 1666, or 1675, from the Birth of Christ.

Which is 10 Prophetick years from Abraham's coming into Canaan; and 9 such years, from his seed oppressed in Egypt; whence it was recovered as Abraham was, by Plaguing Pharaoh's house, when he had almost lost his Wife: as a Type of his seed to follow.

And those 9 years, in the Bull, Ram, and Goat, which Abraham was bid to take, with a Turtle and a Pigeon; which were kept unbroken, undivided, (as the Church of the Jew and Gentile) in the midst, and breaking, of those great oppressing Monarchies, which God had named before, in the King of Shinar or Babylon, Elam or Persia, with Ellasar, the Prince of Elam or Greece. And the times of all, in 12 great years Bondage to them: as Gen. 14. 4.

But 10 such years, from Abraham's coming into Canaan; as Gen. 16. 3.

And 9, from their Bondage in Egypt:

which is shewed in his Vision, Gen. 15. of the Bull, Ram and Goat, of 3 years apiece: or 9 in all.

As also the 3 years Heifer, or Bull (so often cited in the Scripture) may denote the 3 prophetick years, of 1080 days, or years, from their Bondage in Egypt, to their coming out of Babylon: seeing God himself compareth Egypt and Babylon to an Heifer or Bull: in Jer. 46. 20. 50. 11. And the Jews still keep that signal number of 1080, in the little clackings of their hours, which we touched before.

The Ram and Goat, are emblems of the Persian and Grecian Monarchies in Daniel, and they may be so, in Abraham's Vision. They are found again, in the Tabernacle Curtains of Rams skins, and Goats hair: with a rough Thatch, or Taxis, of the same name with one from the Concubine Ruma, or Roma, Gen. 22. 24. And the times of all may be veiled, in the Cubits of those Curtains; which we discourse elsewhere: with the times of Moses and the Judges.

Gideon's Pitchers, shadowed great things to come, in the Psalms and Prophets, Gospel Light in Earthen Vessels (as 2 Cor. 4. 7.) his name implyeth passing away of time, or of iniquity. And if his 1700 shekels, be for years also, they may reach from him, to the Christian Ephods and Teraphims, about 400 years from Christ: when both the Church and Empire, were trodden down by Arrians and others more Barbarous. Or to the years of Christ, that may finish Ephods and Israel's whoring from him, Typed by Gideon.

Jeptah's 300 years (in Judges 11. 26.) are as many as the Cubits of each side of the Tabernacle: (30 by 10) or the circuit of its Court: or the length of Noah's Ark. A very signal time, in divers Nations: and for other things besides the siege of Troy. And some have

thought, the Poets *Iphigenia*, was *Jephthah*: about 1200 years before the Birth of Christ.

As *Elies* Death was 1100 : as the shekels of *Micha*, and *Dalila* : for *Samson* and his 2 eyes : as shadows of the Ark taken with its 2 Priests.

We found the time, in the Cube of *Noahs* Ark : and though it were but 7 months with the Philistines, yet it flitted up and down, till *David* found it at *Kirinath Fearim*, the City of Woods (as *Psal.* 132) notwithstanding the signal Victory at *Eben Ezer* (where the Ark was taken before) and *Beth Cae* : the house of the Lamb. As *Samuel* offered a Lamb, in great Thunder : as the Psalms and Revelation may allude.

It was 377 years, after they entered *Canaan* (being 20, before *Dauids* 40 : and the 4th of *Solomon* was 480 from *Egypt* :) and the number of *Samuels* name, in Heb. is 377.

David in Heb. 24. as he was from *Noah* : but as commonly written, but 14 : as from *Abraham*. And *Dauids* 70 years, was the 14th 70, from *Abrahams* birth : or 980 : if *Abraham* were 504 years before they left *Egypt* : 430 years after the Promise.

Which is commonly fixed at *Abrahams* 74, or 75. but the Jews place it at his 70th year (and 13 times 70 more, will come to the Temple founded :) as they place his birth, at his fathers 70, which is followed by *Scaliger*, *Petavius*, and other great Chronologers.

And by this account, the years, we found in the Cube of *Noahs* Ark, do bring us to the 2d Ark, fixed at *Zion* ; and *Dauids* new *Jerusalem* : after he had Reigned at *Hebron*, 7 years and 6 months, or 2700 days.

And so many years will come from 1035 before Christ to 1666 after Christ, which will also be 2670 years, from the Temple finished in so many days ; or in

6 years and 5 months : for it was begun in the 2d month of *Solomons* 4th year, and dedicate in the 7th month of his 11th year : which the great *Aemigh* fixeth at the year of the world 3000, and before the years of Christ 1005 : which was also 30 years, after the Ark at *Zion* (as 2 *Sam.* 5. with 2 *Esdrae* 10 :) which was after *Dauids* 7 years and 6 months, as the Temple was built in 7 years, and 5 months.

Which 5 odd months (as those of the Ark, before it Rested) are 3600 hours, or 150 days ; as there were, 150 years, to the Temple, repaired by *Joash* : in his 23d year, or 855 before Christ ; and 2520 more, the dayes of 7 years, come out at 1665, or 1666.

And these 7 Prophetick years, may be Typed in the 7 years Famine, in which the Widdow wandered abroad, and then returned, and enjoyed her land again : with all the mean profits : in the time of *Joan*, talking with *Gehazi*. Who by this, seemeth freed from his Leprosie ; which else, would have kept him from the Kings presence.

The scatterings of Israel began with *Ahabs* death, at *Ramoth* ; *High places* (which had been their sin, and now began to be their Punishment :) and at *Gilead* ; the stones of witness, for *Jacob* and all his Children ; whom it had so often helped : as it did *Mephibosheth* ; who was preserved, by *Machir* of *Ammiel*, *Lodebar* : that is, a Kinsman of Gods People, to whom is his word. And *David* was maintained by the same, when he fled from *Abshalom* ; at *Jacobs* *Mahanaim* ; to which *Solomon* may allude, in the Hebrew words of *Cam.* 6. 13. And again the Christians were preserved thereabout, in the mountains of *Gilead*, whither they fled, as Christ had warned them, when the Romans rose from their first besieging of *Jerusalem*, before *Titus* came and sacked it.

And of their first scatterings at *Ramoth-Gilead*, *Michaiab* said, *I saw all Israel scattered, as sheep without a shepherd*; which yet might be but a shadow, of their following scatterings: But Gods saying, *Let them return in Peace*, might intimate, they should return in Peace from all their future scatterings: As the Prophets use that Phrase. For, *He that scattereth Israel will gather him*.

And that they should be gathered in 7 Prophetick years; might be shaddowed in their Sabbaticall years; and *Moses*'s Dying Charge (in *Deut. 31. 12.*) which may be a Promise: That all *Israel* should be Gathered, with their Strangers also, to hear the Law, at the close of 7 years, in the Solemnity of the year of Release; in the Feast of Tabernacles; which was called the Feast of In-gathering, as we saw before.

And 7 such Prophetick years, from the Fall, did bring *Israel* to possess *Canaan*; and 7 more such years, did bring the Christians to Reign at *Jerusalem*, about 1100 years after Christ; and 7 such years from *Israels* scatterings, may recover Jew and Gentile too, (for, *Moses* names the Stranger also) to the great Feast of Tabernacles coming; and perhaps, beginning now, between 1666 and 1675. Which is 7 Prophetick years, (or as many as the days of 7 years) from their scatterings in *Abah*, *Joram*, and *Jeboabaz*, (when they were made as the Dust, and had only 10 Chariots left, with 50 Horsemen:) who began in the very year of the Temple Repair'd; which was the 23d of *Joash*. The man that despaired (as his Name implies) but was preserv'd by the *Lords Oath*, and Knowledge, that is, *Jeboseba*, and *Jebojada*: when *Athaliah*, the *Lords* Time, had cut off, the seed Royall of *Judah*: as *Jezebel* cut off the Prophets and seed of God, in *Israel*, that is, *Naboth* in *Jezrael*.

And *Joash* coming up in 7 years, might also be a Type of their Rising again, in 7 Prophetick years: and His Repair of the Temple, may shaddow the Restoring of the Church and Worship of God; after its great Decay; and slaying the Witnesses: which might be Typed in *Naboth* of *Jezrael*, and the seed Royall of *Judah*.

So the Temple, and Worship of God, was restored by *Hezekiah*, after the Pollutions of *Abaz*; and by *Josiah*, after *Manasseh*.

And *Daniel* was told, that the Sanctuary should be fully cleansed in 2300 days; as he had probably seen it done in *Josiahs* time. For it began in his 12th, and ended in his 18th year: a signal time in *Jeremy*, with *Ezekiel*, and it may be, in *Daniel*: where 2300 days, in the time of the *Macchabees*, may answer to as many days, in the Reformation of *Josiah*.

For, as all was profaned by *Manasseh* (and Restored by *Josiah*, in so many Days) so was it by *Antiochus*, and Restored by *Macchabees*; who recovered the Temple in 1290 days, and the Land in 1335. as we saw before. But *Eupator* got the Tower of *Zion*, and *Nicanor* swore to burn the Temple; till he also was slain in 2300 days: or in 6 years, and so many days, as from the Temple profaned, on the 15th of the 9th Month, to the 13th of the 12th, on which *Nicanor* was slain: as we read in both Books of the *Macchabees*, cleared by *Capetus*.

But as they may be days, in *Antiochus*, so they may be years to the end of Antichrist: being commanded to be shut, or sealed up, for many days; and for the Time of the end; and for the last end of Indignation: which may be compared with the Revelation Vials of the last Plagues.

And if those 2300 days or years, begin

gin at *Josiah's* Reformation (as the 40 years of *Judah's* sin, in *Ezek.* with *Jeremy*;) they will end with the 1600 years, or furlongs from the City sacked.

And if they begin with *Daniels* Captivity, they will not be much later; for, He was carryed Captive in the 3d or 4th of *Jehojachim*, the Son of *Josiah*.

And from the Temple burnt, they will not be much longer. As the Prophet was told, the Sanctuary should be cleansed in so many days: as if they began with somewhat done to the Sanctuary; before it was destroyed.

And though it was cleansed by *Josiah*, yet they say, much emptied; of the Ark, and Holy Fire, with other things, hidden by *Josiah*, with *Jeremy*: as we may also read in the 2d of *Machab.* 2d.

So that, the 2300 days, or years, of cleansing the Sanctuary, may begin from its emptying in *Josiah's* time: when it lost some Glories, which they say, were never recovered. As they note on the want of π , their letter for 5, in the very word of Glory, promised to the 2d Temple, in *Hag.* 1. 8.

And from the Temple Burnt, they may come out, with the close of the 2d Woe, in the Revelation: or the *Turk* (as is very probable:) Prepared, for a year, a month, a day, and an Hour (or 391 years; to be added, to 1300. when these came up, upon the *Roman* Scene:) to slay the 3d part of men, with Fire and Brimstone, as Gunpowder.

But if the 2500 days begin at the time of the Vision, it was, in the 3d of *Belshazzar*; or 31 years after the Temple: So that 2300, would be 2331 from the City burnt: and 2331, are 3 times 666, and an half, or 7 times 333.

As if the steps of 7 cubits, from the Gentiles Court to the Holy Ground, of 333 cubits, might intimate how long

the Gentiles should tread down those Holy Courts; to the last Ruine of *Babylon*.

As the 5 steps, up to the Womens Court of 135 cubits, (which by 5, is 675) may shew us the very years, from the first Captivity, (which *Ezekiel* and *Matthew* fix on *Jeconiah*) to the last, or *Roman* Sack, of *Jerusalem*.

But if that Court were made in *Ezra's* time (as may be probable from divers things, besides its name of *Ezra*) being a Square of 135, on each side, the Circuit being 540 cubits, may be the years it stood from *Ezra's* time.

Which was 490 years before the death of Christ, as is cleared elsewhere, on *Daniels* Weeks. And the greatest Court about the Temple, was 500 cubits long, and as many broad.

The 80 first cubits, to the Womens Court, may shadow both the 80 days, the Women staid (for a female) till they might enter the Womens Court: and 80 years, between their first Return from *Babylon*, and *Ezra's* coming up, and purging out the *Gentile* Women, or making that Womens Court.

Which was 135 cubits, to the Gate of *Nicanor*, as it was about 135 years, before the first *Nicanor*, and 135 more, before the last; which was slain about *Purim*: 135 days, after the 24th of the 7th Month; which was the Day of the Solemn Covenant made in this Court, by *Nehemiah*, *The Lords* Comfort, after *Ezra*, as the Comforter after Christ, or the *Helper*; for *Ezra* is *Help*: and there were 11 compleat years between them, as 11 cubits of Hell or Chell, before the Womens Court of *Help*: or *Ezra*. *The Lord send thee Help, out of his Holy Place*; as *Psal.* 26. 2.

From the Gate *Nicanor*, there were 187 cubits more of Holy Ground: as 187 years from *Nicanor's* death, to the death of Christ.

And to compare, That we expect, in Times to come, with that which is past, in Harmony, with hours, as well as days of the Jewish year.

We found their great Feasts, or Fasts, at the distance of 65 Days: so that their Pentecost, being the 65th day of their year, began at the Hour 1536: as *Noah's Ark* began at the year of the World 1536.

And the Birth of Christ, (or his going into *Aegypt*) being 1500 years, from their coming out of *Aegypt*, his Death being agreed in the 34th, or at most the 36th of his Life, must be 1534, from that *Exodus*; as the Verses of the Bible, to *Exodus*; or the Hours of their year, to the great Sacrifice before the Pentecost (as his Death was before the great Pentecost, in *Acts* 2d) or at most, 1536; as the years to the Ark; or as Hours to Pentecost.

And as he said, his coming, or his days should be, as the days of *Noah*: so, the years may be as many from Him, so speaking; as the years of the Flood: 1656: which in Hours, comes up to the 70th day of their year: which is like to make a signal Change, (as it did in the Flood) and may be a kinde of *Doomsday* to the World: as their *Doomsday* was, within so many Hours after their preparation to the Pentecost, which is agreed as fulfilled at the death of Christ, and great Pentecost following.

And the stopping of the First-born, or first-fruits, (and other things after Pentecost) for which they yet fast, on the 23d of the 3d month, may represent that great Apostacy, which seized on the Christian Church, in so many years (after the Pentecost, in *Acts* the 2d) as that day, on which they yet fast, was Hours after Pentecost.

Or if we begin, at their beginning of Pentecost; which could not be, till they

were settled in *Canaan*: We are come to as many years, after their first Pentecost, as the first Morning Sacrifice of Tabernacles was Hours, after the first of Pentecost: which was but 130 days before the first of Tabernacles.

And the Hours of 130 days, are 3120: so that the Morning Sacrifice of the next day, the first of Tabernacles, is at 3135 Hours, after the first Hour of Pentecost.

And if their first Pentecost, were the very first year of their coming into *Canaan*, it was but 1460 years, before the first of Christ: so that 1666 of Christ will be 3135, compleat years, from their entring *Canaan*: and they could hardly keep the Pentecost, untill they were settled there, and had both subdued, and parted the Land; in 6 or 7 years, after their entring: which are therefore to be added to 1666; to come up, to the Morning Sacrifice of the first of Tabernacles; though the Day may begin some years before it.

And if we consider the great things of the Bible, after their settling in *Canaan*, we may finde them, in as many years, as Hours, to the Days, in which they were in the Jewish year.

Of the Judges times, and *Dauids*, we speak elsewhere; and of the Temple begun at 480 years from *Aegypt*; as the Ark began at 480 Years of *Noah*; and the Great Sabbath of Unleavened Bread, at 480 Hours of the Jewish Year.

And for times of the Temple; till its Ruine: *Jeroboam* was as many years from their first Pentecost, as the Hours of Pentecost, or its Preparation, to the close of the Day, on which they yet fast, for his Apostacy: the 23d of the 3d Month.

And the 10th of the 4th, when the City was taken, was 36 days, or 864 hours, from the first hour of Pentecost:

As it was so many years from their first Pentecost : which must be somewhat more than 40 years, from *Agypt* : and somewhat less than 440 years, before the Temple : which was 36 years before *Jeroboam* : who was 390 years before the City taken : which was therefore 866 years, after they entered *Canaan* : And their first Pentecost, must be some few years After. Or the City might be taken some few hours before the 10th day : for, the bread failed on the 9th and the City was broken up, and the King fled out by night : as it seems, between the 9th and 10th days, as *2 King. 25.* with *Jerem. 52.*

And if it were in the 9th day, it was 96 days before the first of Tabernacles : or 2300 hours, before the great Evening Minuha of the first day of that Feast : as *Daniels* great number, of 2300 days, or years ; of which before : and in 2300 hours the sun cometh, from the Equinox, to his highest *Apogeeum*.

And the Roman Sack, or Burning of the last Temple, was as many years, after their first Pentecost, as there were hours, between the day of Pentecost, and the 10th of the 5th month, on which the Temple was burnt.

Which were as many, as the years, from their coming out of *Agypt*, to the death of Christ : or hours of their year, to Pentecost : which began at 1536 hours : and so many there were again between Pentecost, and the 10th of the 5th moneth : which was the 65th after Pentecost, as this was the 65th of their year.

And 65 days more, begin the Feast of Tabernacles, so that its first day can be but 1560 hours (as in 65 days) after the 10th of the 5th moneth : which we call *Doomesday* ; because of their great Doom of not entering into Rest : and of burning both Temples, and of other things against them.

Which they place on the same day of the same month, in divers years ; although some speak of the 9th, and some of the 10th day ; which was the day of the first Temple burnt : as in *Jeremy 52. 12.* and it might burn both in the 9th and 10th also : or the evening between them.

And if it were the 9th, as some will have it, the very first hour, of the 9th day, could be but 1608 hours, before the close of the first day of the Tabernacles : which was the 15th of the 7th month ; and so could be, but the 67th day, from the 9th of the 5th, and 67 whole days, are but 1608 hours.

So that by this, as by other accounts before, the first Morning Sacrifice of the great feast of Tabernacles coming, must be, in 1600 hours, or years, after the Temple burnt : or in the language of the 14th of the Revelation, after the harvest, and vintage hath run out, 1600 furlongs, from the City ; Trodden by the Roman Gentiles, as in a Winepress of wrath. Which was about 72, or at most by 75 of Christ ; so that the 1600 years, or furlongs of Blood, from that winepress, will be fully compleat, in 1675 of Christ : Or that, we now reckon, 1672. Which by these accounts, should be, for the great Feast of Tabernacles coming : as we have already seen the former Feasts, of the Passover, and Pentecost, fulfilled in Christ, and the great Pentecost, in *Acts 2d.*

But if the Feast of Tabernacles were then also fulfilled : either in Christ at that Feast ; or the Christian Churches, gathered in, of Jew and Gentiles, in the times of the Apostles (Though those beginnings, were but as the 2 loaves, at Pentecost with leaven (as we touched before) or as the Apostle speaketh, but the first fruits of the Spirit ;) yet, there was another great Feast which followed the Tabernacles, at the same distance, of 65 days

65 days (as we saw before) the Feast of *Dedication*.

And that was, a very great Feast also : though not commanded by God, yet countenanced by Christ himself : and his presence at it, as we read in *Johs* 10. 27. And it may seem foretold, by God himself, in *Hag.* 2. 19. speaking of the 2d Temple Founded, (or continued, and reassured) on the 24th of the 9th moneth : of which he saith, *From this day, I will bless you.*

And the great Restoration of the Temple, and Worship of God, by *Judas Machabees*, that begat that annual Feast of *Dedication*, was upon the very next Day, to that on which the Prophet spake : the 25th of the 9th moneth ; as *1 Mach.* 4.

Which may be a Type, of the great Restoration of Religion, and the right Worship of God, after the pollutions of Antichrist, or any other, typified by *Antiochus* ; of which before.

And by this account also, that which shall fulfill that Feast of *Dedication*, must begin, in as many years, after the Acts and Churches founded by the Apostles, as there were hours in 65, or 66 days ; which we find the distance of those Feasts of *Tabernacles* and *Dedication* : and a great change coming, or to be within 1600 hours, or years, after the time of the Acts : or Apostles following Christ, or the first Gentile Churches, and destruction of Jerusalem.

We have fixed the times of *Antiochus*, and the Machabees before, at 1335 years from *Egypt* ; and by consequence, 165 before Christ : or 1260 years, before the Christians reigned in *Jerusalem* : and 1840 years, before 1675 now coming : and 1840 hours bring up the Morning Sacrifice of the 77th day : which, from the 25th of the 9th month (or Feast of *Dedication*) is the 13th of *Adar* : which is another great

Feast of the Jews for the death of *Nicanor*, in the Machabees : and for their great deliverance from *Hamans* plots and lots, or *Purim* : which were cast for that day. *But the Lot was cast into the Lap, and the disposal thereof, was from the Lord* : as *Solomon* foretold : and God disposed it so, that it fell upon the head of *Haman*, and those that devised it, against the Jews : who thus came to have power and rule over them that hated them, as *Esther* 8. and 9.

Which was also a map, or emblem of such another conquest they got, over their great enemy *Nicanor*, and his Army : of which we read, in both books of the Machabees. And both those things, coming on the same day, of the same month, in successive years, are a more evident pledge of Gods delivering all his people from their enemies.

And the days of *Purim* did answer to the hours of the *Passover* slain, at 333 ; and the day endeth at 336, the number of *Purim*, which began with the preparation to the *Passover*, and should have been acted on the 13th of *Adar* ; but were disannulled on the 23d of the 3d moneth ; which was as many days from the tying up of the Paschal Lambs, as the 13th of *Adar* was, from the 9th month, in which was the great *Dedication*, and recovery from *Antiochus* ; who was followed by *Nicanor*, slain on the 13th of *Adar*, as we saw before.

And although the Jews had a great deliverance present, at the first *Purim*, yet, as it was kept in all following times, so it might also shadow some greater thing to come : when the Jewish Church shall come in again, after the fulness of the Gentiles, as *Esther*, after *Vasti*, like the new Moon after the Full ; as we saw shadowed in the name of *Esther*.

And by this account, also, the great Feast of *Purim*, or that, which is to fulfill it, is to come in our times ; or by the year 1675 of Christ, which is, as many years, from *Antiochus* and *Nicanor* slain, as there are hours, from the Dedication day to *Purim*, or its morning Sacrifice.

Which we may yet farther clear, by the days of other great things past in the Bible ; which we shall find followed by some other change, upon the Jews, in so many years, as there are hours in their year, between the great Feasts, or Fasts, for those changes on them. And most of all in 1600 years : which is 40 by 40. Which we found their great number of Tryal and Judgement : as of parting the first Waters, at the 40th hour of Creation.

And if we begin at their 40 years in the Wilderness ; we found them answering to the 40 days Rain, on the first Ark ; which began to float, in the Flood, at the same season, of the 2d month, as the 2d Ark flitted in the Wilderness.

And there were also 40 dayes of the year to the first Ark filled on the 10th of the 2d month, on which also the 2d Ark was taken by the Philistins : and 40 days have 960 hours ; so that the next morning Watch cometh at 969, as the years of *Methuselahs* life : who dyed they say, about the filling of *Noah's* Ark.

And so many years, will come from the first Ark begun, to the 2d flitting in the Wilderness : or from the 2d Ark, to the 2d Temple.

For, 120 years of the Ark, before the Flood ; and 350 more to *Abraham* ; and 500 more to their coming out of *Egypt*, make up 970 years, to the 2d Ark : in the Wilderness.

As again, 480 years to the Temple,

and 36 more to *Jeroboam* ; and 390 more to the City taken, and 64 more, do make up 970 years, between the 2d Ark, and the 2d Temple.

And although we cannot tell the day of the 2d Ark formed : or of the Tabernacle : yet by the Law, given at Pentecost ; and *Moses* days in the mount ; we may follow the Jews, that account his coming down to make the Tabernacle, at the time which came to be the Feast of Tabernacles : which was also the season of *Noahs* Ark resting on *Ararat*, if the 7th month then, were the 7th after they came from *Egypt* : of which we speak elsewhere.

However, it is plainly said, in the last of *Exodus*, that the Tabernacle was Reared, on the first day of the first month, of the 2d year, from *Egypt*.

As many years, before the Birth of Christ, or his going into *Egypt*, as the Cubits of the Curtains about its Court, or the shekels of the Holy Oyntment, that annointed it : which were 1500 : as the Cubits, of each end of *Noahs* Ark : as we saw before.

And as the spices of the Holy Oyntment were parted by 500, and 500, and 250 and 250 ; so also the Cubits of the hangings about the Court, by 500 in one side, and 500 on the other ; and 250 at either end ; which was but 50 broad, by 5 deep, 250 ; as either side 100, by 5 deep, 500.

And thus also the death of Christ will be, as many years, from the Tabernacle reared, as the hours from the first of the day upon which it was reared, unto Pentecost ; or the great Sacrifice before it : or Verses to *Exodus* ; or years of the world to *Noahs* Ark. Or from *Enoch* to the 2d Ark.

And as 480 years, from *Egypt* to the Temple, do answer to 480 Hours, of their year, to the great Sabbath of Unleavened Bread ; so to 480 Cubits, in both

both sides of the Tabernacle Veyls : being 12 broad, and 10 high : or 120 square, in each side ; as the height of the Temple Porch, was 120 cubits, as the Hours before *Adam*, and years of the Ark, or of Mans Repentance, before the Flood.

Each side of the Veyl was alike, (as the *Jews* expound the Curious work) and each being 120, both are 240, the hours of 10 days ; and both the Veyls do make 480 cubits ; as the years to the Temple : as its years from Creation, were in the cubits of both ends of *Noahs* Ark.

The top of the Altar was 25 cubits ; as the years of the *Levites* age at entrance, and of their service till 50 : as the Court was 50 broad.

25, by 3 in height, are 75 : as the square cubits of either side of the Door ; or 15 cubits by 5 in depth, which are also 75 : as the years of *Abraham*, at his coming into *Canaan* ; or of *Jacob*, at his going out to *Haran* ; or the number of his Family, in *Egypt*.

And that the Sacrifices of that Altar, should be turned into Prayers and Praises, might be shewed by *Solomons* making a Brazen Scaffold, just like *Moses's* Altar (in all dimensions) for his own kneeling and praying on it ; as 2 Chron. 6. 13.

And his House of the Forrest of *Lebanon*, was 100 long and 50 broad, as the Tabernacle Court, and 30 high, as the Ark and Temple, were 30 high, and the Tabernacle 30 long : which by 12 broad, was 360 cubits, in its floor : as the hours of their Month, to full Moon, and of their year, to their coming out of *Egypt* : and days of their year, of 12 Months, of 30 days apiece : and their common word for a year, doth make 355, as days of their Lunar year : but with its usual Article, 360.

360 cubits in the Tabernacle floor,

by 10 high, are 3600 : as the days of 10 years ; at which they brought their children to the Tabernacle, or Temple, with many other things we touch before.

The Oracle being 144, in its floor, and 1440 in all, leaveth 2160 cubits, of 3600, for the Tabernacle, before the Oracle. Which are neer the number made by the Formatives of their first Præter, or the years of the World to *Jacob* ; which they make as the beginning of a New World ; as 2 *Esdras*. 6. 9. And from the Tabernacle reared, so many years, come up to 660 (or as others reckon, to 666) of Christ.

Which may be considered with 666, in the Revelation, as Printed Books express it : though in the old Copies, or Manuscripts, it be in 3 Letters, as we touched before ~~as~~ one hint, of counting, by numbers of Letters also.

And as we finde the years between the Law and the Birth of Christ, or between his death, and the death of the Law-giver ; in the very Alphabet, by which it was last written, by God himself : So we may finde a Cycle of Times in it also ; for much of that which is past, and it may be somewhat to come also.

As the 9 first letters, being Unites, making 45, (as the spans of *Moses's* Ark) may be the years from the Law so written, to the Ark at *Shiloh* : or the 45 years, of which *Caleb* speaketh, in *Josh*. 14. 10.

And the 9 next, being Decimals, 450 ; the years to the Ark at *Zion* : which we found at 450 years from *Egypt* ; or 30 years before the Temple ; which began at 480.

The 4 last, being Centenaries, make 1000. as the years from the Temple finished (with its Courts) to Christ : or K R S T their 4 last letters.

Which in their language are akin to
E 3 the

the Word for the Boards of the Tabernacle: which might represent the flesh of Christ: which is also *Kreas*, or somewhat akin to their last Letters, in diverse languages.

And as their 22 Letters make 45, 450 and 1000, or 1495, so their 5 initials, often in the *Mazorites*, do make 3500; or half 7000: 3 great days and an half, from *Abrahams* Death, for his seed to suffer; till they return, and enjoy their Promised Land of Rest: which will also come out, with the 1600 years, or furlongs of the Revelat. in 1675 of Christ, as we saw before.

And by such account, the same word *Etham*, may denote the years of the Temple, till its ruine; or to the Birth of Christ: allowing *m* to be 40, as in its common use; and 600, as it is final.

And so the famous word *Lemarbe*, (with *m* final in its middle) may denote 837 years, from the Prophets first beginning, to the death of Christ, who is the childe and Son, there spoken of, in *Esaï. 9. 7.*

But However, it is agreed by all, that the Hebrew Alphabet, in its first numbers, maketh 1495; as the years from the Law written, to the Birth of Christ, (as all that follow *Scaliger*) or from the death of *Moses* the Law-giver, to the death of Christ: which being 34, or 35 years after his Birth, must be 1495, after their last year in the Wilderness; which was 1460 years before his Birth, if this were 1500 years from *Aegypt*, or the Tabernacle reared; as so many things do fix it.

And beginning with the first day of the 5th Month, on which *Aaron* dyed, as a Type of Christ: 1460 Hours, bring up the greatest Sacrifice, of the Feast of Trumpets, in the first of the 7th Month: which was so fulfilled in the Baptist, and in Christ.

For, 60 dayes of the 5th and 6th Month, making 1440 Hours (as the Cubits of *Moses's* Oracle) do come to the first of the 7th, or Feast of Trumpets: and its Evening Sacrifice about 1460 Hours, from the first Hour of the 5th Month; and *Aaron* dyed on the first of the 5th of their last, before they entred *Canaan*, as in *Numb. 33. 38.*

And 35 Hours more, do make 1495: which come to the 3d day; after the Feast of Trumpets: which is their great Fast, for the death of *Gedaliah* (the great *Jah*) which commanded the Remnant; and was slain by *Ishmael* (as a Type of Christ, slain by his own Nation) in as many years, from the death of *Aaron*, as the day of his death is Hours, before the death of *Gedaliah*.

And to remember that number the better: as *Ezra* came up to *Jerusalem* upon the day of *Aarons* death (as in *Ezra 7. 9.*) so his Company was 1496; as they are numbered in *Ezra 8.* with their chief Leaders: which yet may be included in that number.

Moses also dyed in the same year, with *Aaron*; and although we do not read the day of his death in the Bible, yet it is thus also fixed, to be, as many years, before the death of Christ, as the number of that Alphabet by which God wrote the Law; and gave it to *Moses*, and *Israel*, by *Moses's* hand; with such a signal number, as the years, in which the Seed of the Woman should break the Serpents head, and triumph over Death and Hell, and the Devil; by nailing the Law, and its sting, and Power, to his own Cross.

And if we go forward, from *Aarons* death, we finde them stung with fiery Serpents: till the Brazen Serpent was lifted up; as a Type of Christ: as himself explaineth it. And about that time; they were also beaten by *Arad*: who took some of them Captive; as a Type perhaps,

perhaps of their last Captivity by the *Romans*; after the death of Christ: as that of *Arad* was after the death of *Aaron*; as in *Numb. 20. & 21.*

And the fiery Serpents, after his death also, might foretell their fiery Judgments and afflictions, which did follow the death of Christ, and their own wishing his blood upon themselves and their children.

The 9th or 10th of the same Month in which *Aaron* dyed, is their solemn Fast for their heavy Doom, of not entering into Rest; which is as many Hours before the great Atonement, as the day of *Aarons* death is, before the Feast of Trumpets.

So that by this also, Christ did come to make Atonement, in as many years, from their being in the Wilderness, as their day of Atonement, was Hours from the day of their Doom, in the Wilderness.

And that both Temples were destroyed, on the same day, with their Doom, in several years, and their City ploughed up; and *Bithur* sacked also (with other things, upon the same day of their year, on which they received that heavy Doom) is so common among them, that I know not any one denying it; although some call it the 9th, as others the 10th, of the same 5th Month.

And the first Temple was burnt on the 10th day; but the City, on the 7th of the same Month, as in *2 Kin. 25.* And as *Ezra* came up, on the first of that same Month: so *Nehemiah*, much about the same time, in which the City had been burnt; and began its repair; and finished it all in 52 days: so that, the next Morning, for its Dedication, was 1260 Hours, from his first beginning to repair it: As if the very Hours of his *New Jerusalem*, with its 12 Gates (as in *Nehem. and Zech.*) were to sha-

dow the years of the *New Jerusalem*, in the Revelation: or the Time, of the Church, recovered from *Babylon*; as *Nehemiah's Jerusalem* was from the *Babylonian* Sack.

And again, the Christians gained it, and reigned there, in 1260 years, after the Times of *Antiochus*, the Type of Antichrist, as we saw before.

And as *Nehemiah's* Hours, were signall, in his Building; so we may finde the Hours after it, to the Feast of Tabernacles, (which he kept so solemnly) to be as many, as the years, from thence, to the death of Christ.

Which is agreed to be 490 years, after *Ezra's* coming up, or *Nehemiah's*; and they met together, and kept the Feast of Tabernacles; as we read in *Nehem. 8.*

And the 25th of the 6th Month *Elul*, on which *Nehemiah* finished the City, (as *Nehem. 6. 15.*) was just 490 Hours before the Morning Watch of the first day of the Feast of Tabernacles: on the 15th of the 7th Month; being the 21st day, after the 25th of the 6th, whose Morning Light came up, with 490 Hours.

As the morning of the great Sabbath of Unleavened bread, came up with 490 hours of their year: for, it was the 21 day, of their year: and 20 days have just 480 hours; as the years, of the Temple built, after *Egypt*: or the Tabernacle reared, on the first day, of their first month; in the 2d year from *Egypt*.

So that the Tabernacle stood, as many hours, before that day of Unleavened bread, as years before the Temple; and so *Nehemiah's New Jerusalem*, was as many hours, before the Feast of Tabernacles, as years, before our Lords presence, at the last and great day, of the Feast of Tabernacles, as in *John. 7. 37.*

And if that were fulfilled then; so that we must expect no more Feast of Tabernacles, than what was Acted by Christ and his Apostles soon after him; yet, we found another great Feast of Dedication after, in the same distance, from the Feast of Tabernacles (or Palms) as that was, after Doomsday; or this, after Pentecost.

And if that, were also fulfilled by Christ and his presence, at the Feast of Dedication: yet will *Purim* come also, by 1675, as we cleared before.

And as that is now the greatest Feast, among the Jews, so they keep it every where; in any Nation: being settled first in *Persia*. Whereas other Feasts, were in *Canaan*, and fixed to that Country: so, that other places, have but shadows, of their Passover, Pentecost, or Dedication.

And the Tabernacles, mainly There also; but yet so, that in other places they have Booths, or Tents; and entertain strangers also: but out of their houses; as shadowing their dwelling in Tents abroad; and so, that strangers also did, and do, and must come in, to their Feast of Tabernacles: as in the last of *Zechariah*. For, it was the Feast of Ingathering all the fruits of the earth; as shadows of all Nations, coming to the Kingdom of God, and of Christ, as at the seventh Trumpet, or that of the 7th month, and Feast of Trumpets, before Atonement, and the Tabernacles.

And their pouring out Waters, which themselves reckon an emblem of the Holy Ghost, to be poured out (as Christ expressed it, in *Joh. 7. 37, 38, 39.*) was done with such joy, and singing, of *Psalm 12*; with dancing also: that their common Proverb is, *They know not joy, who never saw the joy of Waters*: which they poured, at that Feast.

But *Purim* used to abound with Wine: for which they have also *Pura*,

for the Wine fat, or the *Winepress*: as *Gideon* behind the *Winepress* (with his servant *Pura*:) shadowing him, that was to tread the *Winepress*; and to break the plots of *Humans Purim*. And the Revelation winepress, running out with blood, for 600 furlongs, from the City trodden, may lead us to *Purim* also; with that, which is to fulfill that great Feast, at the time we saw before: or when He shall please, that is Lord of all times and seasons, things, and persons also.

Shall we not then Blush, and be ashamed when we shall see our sisters, *Sodom* and *Samarita*, come bowing in, but not by our Covenant? as in *Ezek. 16*.

And our very blushing, and flowing of blood through all our face and body, seems to tell us we are guilty of that, which Blood alone can purge; and without blood is no remission. Whence it was ever sprinkled, or dipped, in all their Sacrifice, as the Paschall Blood, on the Posts and Lintells; at the close of the 14th day, or 336 hours; the number of *Purim*.

And in so many hours, a mans blood will so depurate it self, if some great obstruction hinder not, that a continued Fever may be certainly cured; as an intermitting also, when its fits have made up so many hours, as their year had to the blood of the Passover; or number of *Purim*; which began, about that time, as we saw before.

Which is but a little grain of the many Talents of good, and health, and peace, and happiness, coming on the world; when the Winepress hath fully run out; its 1600 furlongs: with the 7 last Plagues, or Vials (which come up, with the winepress, in the 14, 15, 16 Chapters of the Revelation;) in which, the wrath of God, is filled up, or finished upon the earth.

Which

Which shall then be free from its Curse, and Barrenness: as the waters of Cursed *Jericho*, were healed by the new Cruse of salt, cast in by *Elisha*: a mighty type of Jesus, *God the Saviour*, as the name of *Elisha* speaketh, in Hebrew.

When the Lord will remember, and fulfill his everlasting Covenant, made with *Noah*; whom he blessed, and his sons also. And said, *in his heart*, his very heart, *I will no more curse the earth*; which he cursed, for mans sake, or *Adams*; as in *Gen. 3. 17.* and *8. 21.* and *9.* With *Psal. 67. 6.* and *85. 12.* *Esai. 4. and 30. 23, 24, 25, 26.* and *32. 15.* and *60.* and *Jer. 31. and 33.* and *Ezek. 36.* and *47. 8, 9, 12, 22.* *Hos. 2. 18, 21, 22, 23.* *Joel 2. 21, &c.* and *3. 18.* *Amos 9. 11, 13, 14, 15.* *Zeph. 3. 8, 19, 20.* *Zech. 8. 12.* and *14.*

Which the good Lord hasten in its season.

And because there cannot be Happiness without true Holiness; He promisseth the remnant shall be Holy: and that every House in Mount Zion, and all her assemblies, shall enjoy the Cloud and Pillar: or Emblems of his Presence, as in the Tabernacle: and that he will dwell among them, and walk among them. And not only be as a little child, in swathing cloaths (or in a cradle: or as before in the Ark:) but will stretch out his hands and his feet, as he that swimmeth among them: and that he will remove the Iniquity of the Land in one day.

For which also, it may be remembered, that although there was Atonement made by the Blood of the Bullock and Goat, carryed into the most Holy place (as a type of Heaven; whither Christ hath carryed His Atoning Blood;) yet the Sin was not taken or born away, till he came out again of the Holy place: and laid it all upon the head of the living Goat; who bore

it away: as the other had by death atoned it.

And when *Aaron* Offered his first Offerings (in *Levit. 9.*) he came down, and lifted up his hand to bless the people: but the blessing did not come, or appear (at which the Jews speak as if *Aaron* were sad) till he went into the Holy place, and came out again: and then the glory of God came down, and the Fire from Heaven: as an emblem of the Holy Ghost: which came not, till Christ had entred into Heaven: though he had lifted up both his hands before (as *Aaron* did one of his) and blessed them: saying also, *Receive the Holy Ghost.* But yet utter, *stay at Jerusalem*, till it come upon you. Which was at *Pentecost*, and as many years from that in which *Aaron* offered, at the Tabernacle Reared up, as the Day of its Rearing, or first offering, was hours, before the day of *Pentecost*.

And so the last day of *Aaron*, which was his death (or a Type of the death of Christ: who was also shadowed by *Ezra*, coming up, on the same day of *Aarons* death, before *Nebemiah* the Lords comfort, as Christ before the Comforter:) was as many hours, before the day of Atonement, as years, from the death of Christ, to these times of which we speak.

Aaron went up, to Mount *Hor*, and *Ezra* to *Jerusalem*, upon the first of the 5th month; and the great Atonement, was on the 10th of the 7th month. And if every month, had full 30 days (as the Scripture seemeth to allow) yet the day of Atonement could be but the 70th day after the first of the 5th: and it will therefore come after it, in the same distance of hours, as the years of the Flood, after the Fall: 1656. Which in hours are just the beginning of the 70th Day. And the great Atonement, being the 70th day, from *Aarons* Death, must

begin with 1636 hours, after the first hour of *Aarons* day.

But as it is almost certain that he dyed not the first hour of that day, in which he went up to Mount *Hr* ; so there may be fewer years, than 1636, as hours between his death, and the day of Atonement.

And if we reckon his death, at the morning Sacrifice, of that day, upon which he dyed : It is then 1640 hours, before the day of Atonement. And if Christ dyed not till his 36th year (which is the longest time that any I know give him on earth) 1640 more, will come out, in 1675, or 1676 from his Birth : which may be 2 or 3 years, before that, we now reckon the years of Christ.

And if the day of Atonement then begin, it will not be long before the living Goat do carry away the sins, for which the other dyed.

But there was a foul, unclean spirit, which could not be cast out, by all the Apostles : who had yet power given them over all unclean spirits. But That was a deaf Spirit, and would not, could

not hear the Apostles, till Christ himself came down again from the Holy Mount (as in 2 *Pet.* 1.) as an emblem of Heaven ; and cast out That which was too hard for all his Ministers ; till himself appeared again, as the High Priest, out of the Holy place, bearing away the sins, which were Atoned before.

But if all this time, He be but the Lamb of God, (or that which fulfilleth the daily Sacrifice, or Lamb of God) O when shall he be, and appear, not only the Goat, that dyed for the sins of the world ; but also that living Goat, who will bear them away, into a Land of Forgetfulness ? *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage ? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us : he will subdue our iniquities ; and thou wilt cast all their sins into the depths of the Sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old,* Micah 7. 18, 19, 20.

FINIS.